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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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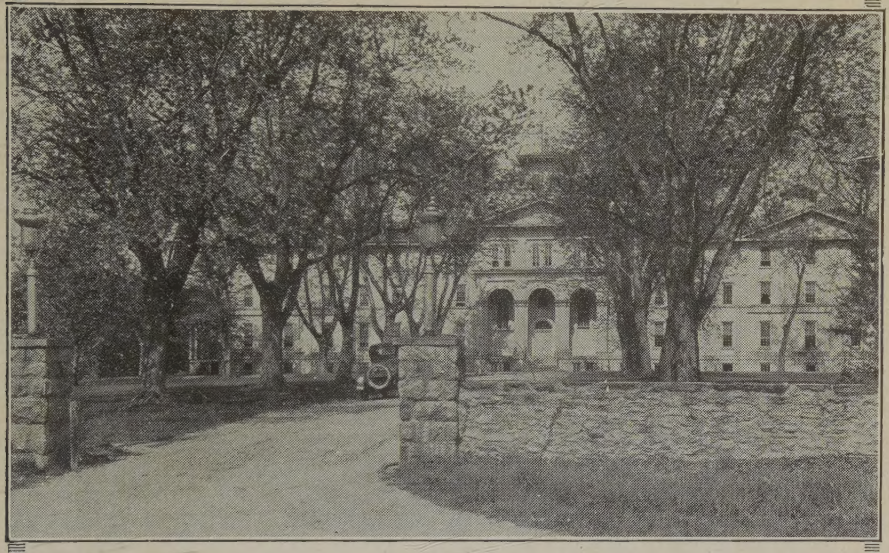

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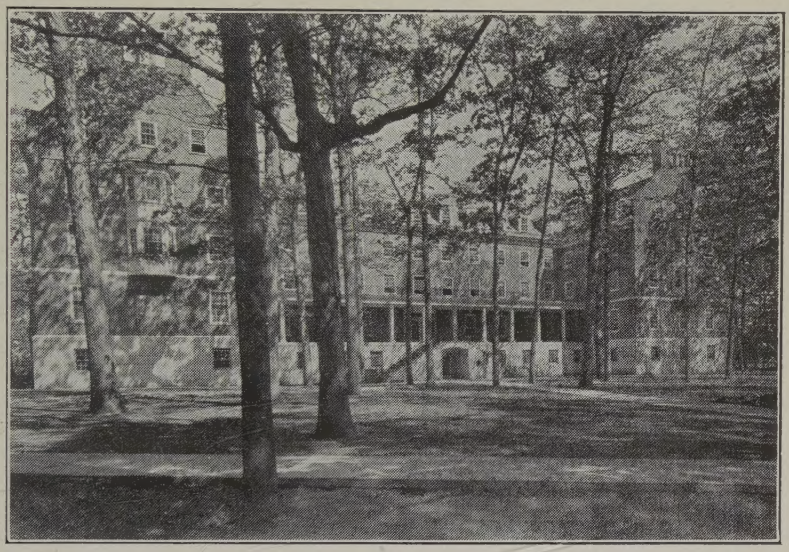

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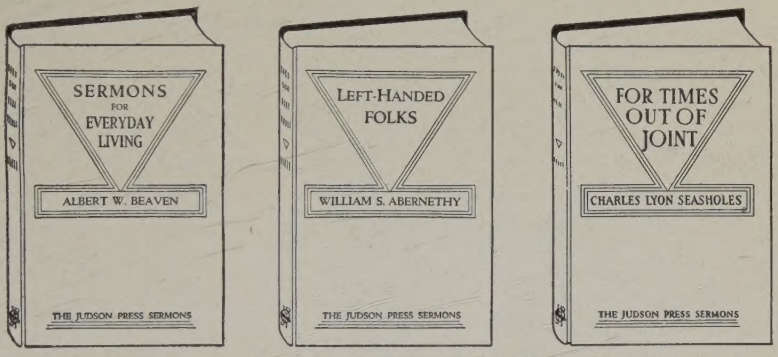

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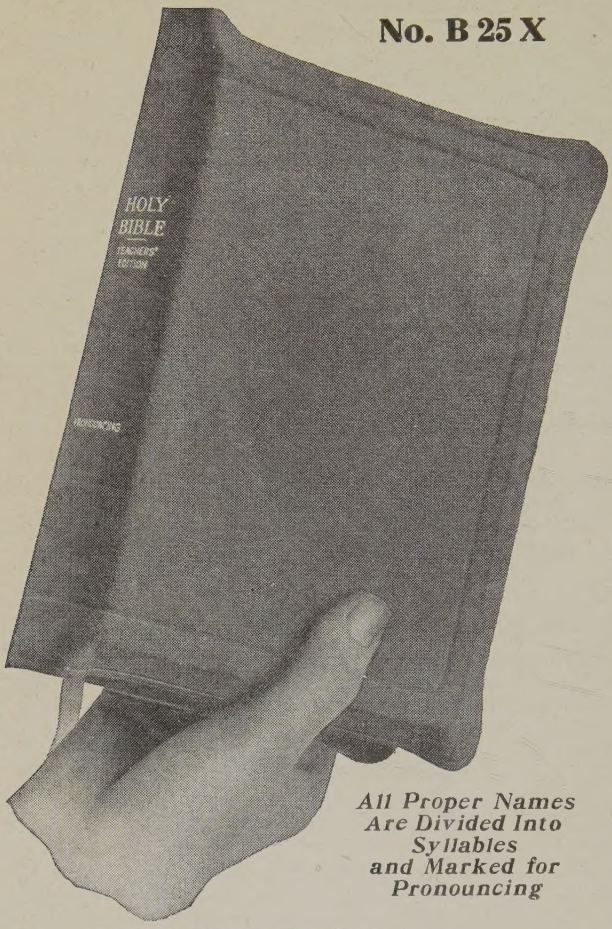

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THE CROZER QUARTERLY

Vol. XI APRIL, 1934 No. 2

THE NEW ERA IN MISSIONS [1]

JAMES H. FRANKLIN

Foreign Secretary, American Baptist Foreign Mission Society;
President-elect, Crozer Theological Seminary

THE political, social, industrial and religious changes in the world at large are so obvious as to be recognized universally, but nowhere are they more obvious than in great sections of the Orient which seethe with unrest and a spirit of self-determination, if not with actual revolution. Such developments could not fail to have a large bearing on Christian work in the Far East, which was begun there when conditions were very different from those obtaining at present. Therefore it behooves us to make a careful survey of our task in that part of the world especially, and to ask what are the changes required in the discharge of our responsibility. But before attempting such a study it is appropriate that we take note of the actual accomplishments.

EVIDENT ACHIEVEMENTS

The most recent survey of Christian mission work in Asia, which is recognized as extraordinarily thorough, was made by the Fact-finders who were sent out in advance of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. It is true that the Laymen's Report, "Re-Thinking Missions," is critical of much of the work that was surveyed, but it is also true that the Fact-finders and individual mem-

[1] An address delivered before the Board of Managers, American Baptist Foreign Mission Society, November 21, 1933, with reference to conditions in the Far East.

bers of the Commission of Appraisal itself found much to commend in the results of Christian Missions. It is significant that Mr. Galen M. Fisher, General Director in the research work of the Fact-finders, has written as follows in the preface to a special report on China:

> The missionary societies, and the Christian movements generated by them in these countries, have exerted a powerful and cumulative influence on individuals and classes and, indeed, on entire nations. After making full allowance for whatever of narrowness, incompetence, sectarianism and tendency to domineer may have characterized the missions, their achievements, whether religious, educational, medical or social, have been great and pervasive.

One of the members of the Commission of Appraisal, Dr. Rufus M. Jones of Haverford College, prepared a statement on "The Background and the Objectives of Foreign Missions."[2] In that one statement such words of appreciation as these may be found:

> There can be no question in the mind of any one who seriously studies the total effect of this century and a quarter of missionary activity that the social, moral and spiritual level of life has been raised in almost every country to which missionary laborers have gone. . .

Dr. Clarence A. Barbour, President of Brown University, and a member of the Laymen's Commission of Appraisal, wrote while he was still in the Orient:

> I have met not one intelligent person in India or China, of whatever phase of religious belief—whether a Hindu, a Moslem, a Parsee, a Buddhist, a Confucianist or a Christian—who has not borne testimony to the service which has been rendered by Christian missions in these lands. New conditions in every realm "make ancient good uncouth," but the mission enterprise as a whole need not fear to face its record. The Christian statesman of today is the one who looks for no stereotyped program, slavishly copied from the past, but who studies the relationship of the mission enterprise to a world which is very different from the world which our fathers and our grandfathers knew.

[2] The Crozer Quarterly, April, 1933, pp. 129-144.

Still another member of the Commission of Appraisal, Dr. William P. Merrill of New York City, said in a public address:

> Has it been worth while, this enterprise of Foreign Missions? Take what angle you will, a square and steady look at what missions have done and are doing will convince any fair mind that nothing on earth is more worth while.

The Stage of Pioneering by Missionaries Alone Largely Past in Most Geographical Areas in the Far East

Among the most glorious and thrilling chapters in the history of the Christian forces are the records of missionaries who blazed the trails into unexplored regions where the gospel had not been preached and where western education and scientific medicine were unknown. These missionary pioneers rendered a service that is beyond all praise. Like all explorers, they sometimes took the wrong path, but usually their mistakes were chiefly errors of judgment. Usually they were endeavoring sincerely to walk in the light that was given them. So thrilling and inspiring is their record that we wish to have their purpose and spirit perpetuated, with such changes in method as may be necessary, for the sake of the spiritual life of our own churches as well as for the benefit of the Orient and Africa. But in most sections of the Far East (not all) the occupation of new geographical areas by missionaries alone does not seem to be the task of greatest importance for them at this moment, whatever may be required in the future in cooperation with the Oriental churches. Pioneering in most areas of the Far East seems now to be a task that should be urged on the Oriental churches themselves with such cooperation on the part of missionaries and boards as may be most helpful, it being recognized that a large measure of cooperation is likely to be required for years to come. The same seems true to a great

extent with reference to unexplored zones of life and thought also.

No one who attended the Jerusalem Meeting of the International Missionary Council in 1928, with its scores of Oriental delegates, could easily doubt that capable Christian leaders are emerging in goodly numbers in many sections of Asia. And no one who has associated intimately with some such leaders in their own lands can easily doubt their ability to lead the way in forward movements among their own people, in fellowship with missionaries from western lands who are especially qualified to serve as fellow workers.

Dr. Paul H. Douglas, who has conducted studies of churches in America and served as chairman of the Fact-finders in China in preparation for the work of the Commission of Appraisal of the Foreign Missions Inquiry, was deeply impressed with the leaders in the Chinese Christian churches, with a total membership of about 400,000. He felt that these leaders are hampered by many unfortunate circumstances, and that the rank and file of their followers are "on a lower level" than would be true in America, which is not strange in view of the fact that eighty per cent. of the Chinese people are illiterate and nearly ninety-five per cent. of them are said to be below "the poverty line." Yet Doctor Douglas writes: "Both on first impression and after mature consideration, I do not believe that any Christian denomination in America with a constituency of only 400,000 has more able and qualified leaders than are to be found in the native leadership of the Protestant churches in China."

Dr. Charles H. Sears, Secretary of the New York Baptist City Mission Society, served for six months or more as one of the Fact-finders in Japan. Upon his return to America he wrote:

> My conclusions are based upon long interviews—ordinarily of two hours, in certain cases of four to five hours—with about 125 pastors of various denominations in various parts of Japan from the extreme south

to the extreme north, and upon group conferences with at least two or three hundred more men. . .

In these interviews I endeavored to find out why these men were Christians, what was their emphasis, what was the subject-matter of their preaching, in short, what they had found in Christianity. I became convinced that there is a richer content in the preaching of Japanese ministers than in the great majority of our American pastors.

In a volume on Japan, containing the report of the Fact-finders for that country, the following statement is made with reference to Christian women. "At least half of the outstanding women leaders of Japan are Christian, although the Christian element in the population is numerically very small"—about one-third of one per cent. In China comparatively few women are in places of leadership, but according to a supplemental report of the Appraisal Commission of the Foreign Missions Inquiry, *Who's Who in China,* 1930-1931, lists twenty-one women, sixteen of whom were educated in mission schools.

Many of the local churches with which these able leaders are connected are distressingly weak and poorly organized. Many of them lack evangelistic zeal and a program of community service. Nevertheless it is true that a church—a self-conscious church—a church with a desire to be self-directing—is being developed in each of the principle countries in the Far East. And each of those churches is developing its own administrative agencies. With such developments we are well acquainted.

"The End of an Era" in Christian Missions

The emergence of well-trained leaders and other developments that are equally significant both in the Orient and the Occident, seem to support the opinion expressed in a meeting of the International Missionary Council at Herrnhut, Germany, in 1932, to the effect that the old order in Christian missions has virtually passed and that a new era is beginning

which will be "church-centric" as opposed to direction by boards or missions. Various conditions seem to be ushering in a new order, and it can hardly be questioned that we are actually at "the end of an era" in Christian missions.

Just when numerous Christian leaders were emerging a few years ago, new tides of nationalistic fervor began to run in the Far East. Those tides affected the young churches and the attitude of the non-Christian forces also. There has been a growing resentment at everything foreign, and especially at anything that appeared to be in the nature of an "invasion" of Oriental freedom, culture or custom. This has resulted in a sensitiveness, and often in resistance, to everything that seems to have guidance, direct or indirect, from foreign sources. At the same time modern influences from many directions are affecting life in the Orient, including the young churches. How can the organized Christian forces of the West, with all of their own weakness and imperfection, render effective and acceptable help to the churches of the Orient in their program of evangelism and service?

The Oriental Christian forces desire missionaries of the right sort, and they feel they must have them for years to come, but on the part of the Oriental public there appears to be a growing dislike of anything savoring of propaganda by foreigners, especially in the realm of religion. "That appears to be an additional argument for missionaries doing evangelistic work, even in new fields, in full personal cooperation with Oriental Christians. Among the publicists of some areas there is an expressed resentment at being considered subjects for missionary work. At the same time there is skepticism regarding all religion, while communism makes bold announcement of its program of economic betterment and boasts of its atheism, discarding the church and all religion. Especially are the students in the Orient affected by the challenge to join youth in other lands, in Russia especially, in "working for a new world."

Such conditions could not fail to create perplexing problems, and one is compelled to question whether the situation can be met successfully unless the missionary agencies recognize the end of an old era and the beginning of a new order in Christian missions—a new order which will require courageous thinking, new methods and policies and heroic, Christlike living.

In Volume I of the Regional Reports of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, its Chairman, Dr. William E. Hocking, wrote:

> The preliminary stage of Protestant missions in the Orient is past; a new stage is opening. The many clear-sighted men in the field, and the clear-sighted guides in its official councils, fully realize that truth. They best serve the cause who announce this truth in unmistakable terms. It is not superfluous to add that the necessity for change is wholly consistent with the changelessness of the fundamental message of Christianity and of the fundamental need of the human soul. It is the element of changelessness in central religious truth which requires—I do not say presents, but *requires*—changes in method and policy as the world changes, and as our conception of Christianity develops.

Necessity for Rethinking Our Task

We hold to our objective. We would bring men everywhere into acquaintance with Christ. That is our first purpose. "Ye must be born again." At the same time we would share with them all the benefits that have come into our lives. We would help to meet every need of man—spiritual, economic, social or physical. We would minister to his entire life. No need of humanity should be foreign to our objective. However, we must always remember that our task is primarily spiritual, and that programs for human betterment are in vain except as they are executed by renewed men. But in order to realize our objective in a changing Orient it is clearly necessary to restudy our task. Even if we had unlimited money and personnel, an expansion of effort along old lines would not be sufficient in the Far East today.

Everyone is aware of the serious financial limitations under which mission boards are now laboring, and at times we may feel that our first responsibility is to effect retrenchment with as little loss as possible. In my opinion we should ask what steps are required in the present emergency that might result eventually in large gains for the Kingdom of God, rather than in retrenchment. This, I believe, is possible. Are we not more ready now for certain steps than was true in the days of material prosperity?

If new steps are to be taken intelligently there must be a fresh study of the facts that have a bearing on Christian missions. It would be incalculably valuable if board members, missionaries, pastors and laymen would study carefully the *Fact-finders' Reports* which have been issued as supplemental to *Re-Thinking Missions.*

We may feel that in *Re-Thinking Missions* the Commission of Appraisal did not recognize sufficiently the changes which boards and missions have been attempting, and the new policies that are actually in operation. We may regret that in their formal report the appraisers did not recognize more fully a fact as stated later by their Chairman, Dr. William E. Hocking: "Hence the report suggested a degree of innovation which is beyond the fact; for there are throughout the mission fields studied many exemplifications, whether in germ or in full flower, of the principles there recommended." (*Regional Reports,* Vol. I, page xii.) We may deplore the absence from the Report of certain notes that most Christians consider important. We may wish that the Cross of Christ had been recognized more specifically as the necessary dynamic. We may be surprised that larger emphasis was not placed on spiritual needs. We may not understand why some of the great world problems, which have an inescapable bearing on Christian missions, received such scant attention. But we must recognize that it would be difficult to find richer treasuries of information regarding the Far East than are

contained in the Fact-finders' Reports of China and Japan. If we are to restudy our task in the Orient we must know the currents that are running there. It would be profitable therefore if we could study unhurriedly those valuable volumes.

Our restudy should be undertaken fearlessly, with no attempt to justify unduly our policies of the past, and with a readiness to take risks in new paths. In such a connection Dr. J. W. Decker of our East China Missions has written:

> All of the relationships between the missions and the Church call for a spirit of pioneering, of adventure. This must be reckoned with at the outset—there is no safe way to make the adjustments demanded. We must be prepared to take risks as we advance, to fly in the very face of danger. The counsel of prudence bids us wait till the Chinese "are more prepared for leadership," "are more prepared to assume the responsibility." Prudence there must be, but it cannot be our compass, our guiding principle. If we constantly take counsel of our fears in these matters we will always be hesitating cowards. If we hold on to responsibility till the Chinese are "prepared" to undertake it the day of transfer of responsibility will never come. Responsibility must be given to those unprepared for it; by friendly counsel and advice (beware of domination!) we must help develop our Chinese brother's strength *while the burden is on his back.* He will become able to bear it only in such measure as it rests on his shoulders. Very often half measures get us nowhere, and it is better not to try them till one is ready to risk the whole. One thing stands out very clearly in my experience which ought not to occasion surprise for it is common enough—nothing develops a sense of responsibility like responsibility itself. Responsibility has sobered those who were negative critics as long as they stood on the side lines, has brought out resources and abilities totally unexpected before the burden actually fell on their shoulders. To take counsel of our fears is in truth to doubt the presence and the power of the Spirit of God working in the Chinese Church!
>
> I would not attempt to disguise the fact that there are still unchained lions in the way. One perhaps calls for special attention. The Church's progress in its own financial independence has not kept pace with its assumption of administrative responsibility for itself and former mission work. This independence of the Church itself cannot be much longer

delayed without stultification and loss of spiritual vigor. Beyond a doubt radical policies along the line of withdrawal of subsidies will have to be followed, even though they will inevitably result in a period of apparent retreat. But this retreat must be braved in order to get to lines that the Church itself can hold, and from which it can go forward in its own strength. During this period of retreat and reconsolidation the demands on the personality and spiritual resources of the missionary will be heavier than ever. It will call not only for a "self-sacrificing spirit and an utter devotion," but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it will call "for the capacity to truly understand and genuinely to love and sympathize with the people among whom he works." (*Re-Thinking Missions,* page 292.)

But there must be something more than a knowledge of the facts for guidance in the discharge of our own responsibilities, and something more than a readiness to take risks in experimentation of our own. In my opinion, there must be a still larger readiness on our part to recognize the central place of the Oriental churches in the work of the future, not only in supporting and administering the work on its present basis, but in experimentation and in the formulation of policies.

Primary Responsibility for the Policies of the Future on Oriental Christian Bodies

In the new stage of Christian missions in the Far East it is exceedingly important that there be a clear recognition of the fact that the social and political conditions of the times, the attitude of the churches and the ability and character of Christian leaders who are appearing require that in many sections the Oriental Christian bodies themselves assume primary responsibility for the formulation of plans and policies, and for their execution, the Christians of other lands cooperating in every helpful way as fellow workers. After making reference to the old practices of mission boards in the

Occident, Dr. J. H. Oldham, Secretary of the International Missionary Council, has said:

> But now that the younger churches are there, nothing that the Western churches can do is comparable in importance with the task of helping them to bear an effective Christian witness in the national life. . . What the new policy ought to be cannot, of course, be thought out in London. It can be discovered only in the light of experience and by means of experiment in the mission field. But if we are convinced that a new policy is needed, we can set ourselves to discovering those who want to experiment and are capable of striking out along new lines and give them encouragement to do so.

In my opinion Doctor Oldham is absolutely correct. The new policy cannot be thought out in the Occident. Perhaps many of the Oriental bodies are not fully prepared for such responsibility, but only as they are entrusted with it will they learn to bear it successfully, and we need to remember that with a good many centuries of Christian experience behind us, we in the Occident are still making mistakes. This does not mean that we are to have no influence in shaping the policies of the future in the Far East. The fullest sense of partnership should exist between the churches of the Occident and those of the Orient, and the representatives of the one should be free to give advice to the other. But we should not attempt to be managers. Even when we make large appropriations we should avoid a managerial attitude. In my opinion, we should recognize that in many sections of the Far East leaders have appeared on whom the primary responsibility must rest for making plans for Christian work in their own lands.

In my judgment it would be a great step forward if mission boards in America would not only secure the advice of their own denominational kinsmen in the Far East, but would seek more frequently the counsel of representatives of evangelical groups in general as to the steps required in the future, and not be slow to sacrifice any former plans or institutions

that are not adapted to present-day conditions in the Orient. We should seek light from every source and gladly recognize that new occasions teach new duties.

While the leadership of the Oriental Christians should be fully recognized, it may be questioned whether it is really useful today for any mission board to attempt to support work conducted by churches in the Far East unless the members of those churches themselves are making some real sacrifice in support of that for which they desire our aid. It can hardly be questioned that the free use of foreign money in support of work for which Oriental Christians were making no genuine sacrifice has often resulted in little of real and permanent value. Unless the Oriental Christians themselves will truly make the work their very own, supporting it to the best of their ability, there is little hope that it will ever become actually indigenous. Steps should be taken to reduce subsidies to churches as rapidly as possible. In that connection let me quote the following paragraphs from the findings of the Jerusalem meeting of the International Missionary Council in 1928:

> Adequate training in systematic individual giving and Christian stewardship is essential.
>
> Financial aid from the older churches for existing work should be placed on a gradually decreasing scale to be terminated by mutual agreement.
>
> In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them.
>
> The terms of such aid should be mutually agreed upon and then the churches should be entirely free to administer the funds accepted on this basis.
>
> All new local churches as far as possible should be started on a self-supporting basis.
>
> The younger churches should be developed on a scale, in regard to salaries, cost of church buildings, and other expenses, corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches.

But we may be sure that there are many Oriental Christians who are as deeply interested as we could possibly be in the progress of Christ's Kingdom in their midst.

One of the Chinese members of the faculty of the Seminary at the Divinity of Shanghai, himself a graduate of the Colgate-Rochester Divinity School, has written us very recently saying: "Personally I strongly believe that unless we of the Chinese Christian leaders are willing to *live* and *die* for Christ whom we all serve and love, the church in China is not going to make much progress. It is our hope and prayer that we in this Seminary, may produce some like Paul and Morrison for the Christian work in China." Our Chinese friend is right. We have reached the point at which no strategy, no ability, no support from abroad will insure further permanent progress in the Far East except as Oriental Christians themselves "are willing to live and die for Christ." That there are such men and women in every great section of the Far East, no one can doubt who has had intimate fellowship with them.

Already most of the work in which we are aiding in China and Japan is administered by bodies composed chiefly of Orientals, and the presidents of the educational institutions are Orientals. In the Philippine Islands much progress has been made in the same direction. We are beginning to conduct official correspondence directly with the Oriental administrators, and very soon we shall be ready to enlarge that avenue of cooperation and fellowship. The Foreign Secretary for the Far East has listed about sixty English-speaking Japanese, Chinese and Filipinos who are so identified with and interested in the work to which we are related that unofficial correspondence with them would be both appropriate and useful.

We who are acquainted with able and devoted Christians in the Orient have large confidence in their leadership, but it must be remembered that comparatively few of our churches

in America enjoy such acquaintance with them. Therefore it is to be hoped that in the near future it will prove possible to invite to America a few of those on whom the chief responsibility rests for the conduct of work in Far Eastern lands, not only for the sake of conference with the Board but for acquaintance with the churches. Such acquaintance could hardly fail to deepen interest, confidence and affection. A large service in this connection could be rendered by our colleges and theological schools if they would invite well-qualified Orientals to come to this country for courses of lectures to their students.

Cooperation between the boards of the older churches in America and the administrative bodies of the younger churches in the Far East is a most inviting field of service. Experiments in real partnership lie just ahead. But it should be in the nature of full partnership, and if mission boards are to discharge their responsibility in that connection with satisfaction, arrangements must be made in the near future for more frequent and less hurried contacts with the fields of the Far East than is possible on the plan of having a foreign secretary visit them for a few months once in every period of three or four years. In my opinion it will soon be necessary for each Board to arrange for some one serving as its representative to spend *at least* half of his time in the Far East for frequent conference with Oriental administrative bodies and a close observation of movements that have a bearing on Christian work. It is my opinion that such visits as the Foreign Secretary has made in the past to the Far East were not adequate even under former conditions, and that in the future provisions should be made by the Board to have a representative residing there for *at least* half of his full time, returning to America for such periods as may be necessary to give advice to the Board and information to the denomination. His service in America would be enhanced by such residence in the Far East. It is almost impossible for

one who spends most of his time in this country to maintain proper contact with forces in the Orient, or to keep his energies properly concentrated on the task of cooperation with them if his strength is dissipated by the demands of large service in many directions with the American churches. Moreover, in my opinion, the day is near when churches in America will wish frequent visits from Oriental leaders to do much of the work of interpretation of conditions in the Orient which now falls on officers of the Society.

The Need for a Larger Federation of Forces

For many years our Board has been committed to a policy of practical cooperation with other Christian bodies, and the numerous union enterprises in which we participate testify to our practice. Thus far our cooperation has been chiefly in individual institutions, in National Christian Councils in the Orient and in Africa, and in numerous interdenominational councils and committees in America. I believe the time is at hand when we should encourage a large measure of federation of various forms of work in entire cities or larger areas. In illustration I think of a small city (75,000) in China, where missionaries of three evangelical denominations are at work. It might be possible so to correlate the church and evangelistic work, the schools and the medical program under a station council composed of Chinese and missionaries as to make a more effective impact on the city and the surrounding country. Or to go further, an entire province or country, including the unoccupied areas, might be studied with a view to making a more effective distribution of the entire staff of evangelical workers. In these days when the missionary forces and the appropriations for use on the fields are so sadly reduced we are under a special obligation to make the best possible use of all the resources of all evangelical groups. It is my opinion that many of the supporters of our work are

ready for such a federation of forces, and that a similar readiness is developing in the Far East.

In several sections of the Far East there are movements toward church union on the part of those who, despite certain difference in doctrine and practice, desire to present an "undivided Christ" to the non-Christian world. Moreover, it is recognized that the points of agreement in most cases are weightier than the points of disagreement, and that in lands where evangelical Christians are weak in numbers they should stand shoulder-to-shoulder, so far as they conscientiously can do so, in an effort to put forward the cause of Christ. In China, for instance, there are about 400,000 members of evangelical churches, but that means only one such Christian to every one thousand of the population. It is not strange that under such conditions small isolated groups of disciples of Christ should wish the fullest measure of fellowship with others who take his name and who prove by their lives that they are truly his followers, although there may be doctrinal or ecclesiastical differences among them. Fortunately our historic Baptist principles should enable us to deal with such a situation without embarrassment. We have declared that we do not attempt to legislate for the humblest Baptist church in the world. We believe that every group of believers must make decisions for itself under the guidance of the Holy Spirit. Nevertheless we are free to give our advice in the light of New Testament teachings and our own experience.

Where the freedom of the individual church to make its own decisions in belief and practice seemed to be involved we have not been willing to advise Baptist bodies in the Far East to unite with others. For such reasons we have said that "while recognizing that Baptist churches in the Orient, as in America, are independent and free to determine for themselves the relationship they will sustain to other Christian bodies," we do not advise organic church union. When in

the Orient I have taken exactly that position with reference to such union. I could not advise any group of believers to enter any form of union in which their own freedom to make and proclaim their own interpretations of Christ and his teachings would be hindered, but I do believe that a federation of evangelical churches in the Orient would be possible without the sacrifice of autonomy or independence on the part of any participating group and would increase their effectiveness. On at least one field such a federation of evangelical churches is reported to be viewed with favor. If the reports should prove to be correct, and Baptist churches there or elsewhere should feel led by the Spirit of God to enter such a union while preserving their full independence of faith, teaching and practice, I believe our Board should give them its blessing. In my judgment the Christian forces of the Far East need to present a united front and to work together in fullest fellowship so far as they can do so with complete loyalty to their convictions as to what God and Christ require of them.

Attitude Toward Other Faiths

The cultural movements in the Far East and our better knowledge of Oriental religions make it increasingly appropriate that we enjoy friendly and sympathetic relations with earnest men everywhere who "seek God, if haply they might feel after him and find him," who is not far from any of us, and in whom "we live and move and have our being." While we would not compromise with the degrading aspects of any religion, certainly we would not attack any sincere soul whose aspiration is expressed in the words of Job, "Oh, that I knew where I might find him," even though his belief regarding the Unseen be very different from our own. Like the apostle Peter, we have come, through experience and heavenly vision, to be more and more sure "that God is no respecter of

persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

We are increasingly glad to believe that "The true Light was that which illumines every man by its coming into the world," and that "By His beneficence He has not left His existence unattested" (Weymouth's translation). Yet if we did not believe that Jesus Christ is the "effulgence" of God's glory and "the very image of his substance," and that "the light of the knowledge of the glory of God" is found in the face of Jesus Christ as it is found nowhere else we should not be going to others with his gospel. We should not go to them if we did not believe that in Christ as in no one else there are fountains of truth and redemptive power. We believe he is the fulfilment of the highest spiritual hopes of men everywhere. "In no other is the great salvation to be found: for, in fact, there is no second name under Heaven that has been given among men through which we are to be saved" (Weymouth's translation). Yet we would not approach the representatives of other faiths in a spirit of combat or conquest. "I came not to destroy, but to fulfil," said our Master. Such a friendly approach rather than an apparent attack seems to yield far richer results for ourselves as well as for others.

Our readiness to cooperate with representatives of the non-Christian religions in all manner of practical efforts for human betterment is expressed in the following portion of a deliverance by our Board in May, 1933:

> Whenever opportunity offers, missionaries and Christian churches may well cooperate with the adherents of other religious faiths in movements for social and industrial reform, in combating the secularizing and materializing tendencies of the age and in efforts to promote international and interracial understanding and good-will.

In illustration of this principle it is sufficient to quote again the words of Dr. William Axling in an address before our Board in November, 1932:

Once a month I have been sitting with a group of Buddhists, and Shinto priests and lay believers of those faiths, and Confucianists, trying to discover areas in which we can share each others' experiences and cooperate in definite fields of work. We have discovered that in the task of creating a peace of mind among the Japanese people and in an attack upon public prostitution we can cooperate to our mutual advantage and in rendering a larger and more effective service.

I hope I will not be misunderstood, but my experience during the past thirty-one years has convinced me that Buddhism and Shinto as well as Confucianism furnish for the Japanese peoples a sort of Old Testament, out of which they can move forward and upward toward Him who came not to destroy but to fulfil.

This is an area in mission work which I feel that we have neglected to explore and greatly to our personal loss, and the loss of our cause. Many missionaries hesitate to enter this field. They feel to do so would tend to blunt their convictions and dull their passion. My own experience has been just the contrary. The further I go in this direction the more outstanding Christ appears and the more unique and supreme becomes his place in the picture.

The Need for Still Wider and More Obviously Disinterested Forms of Service

Properly we are interested in the oral proclamation of the gospel. "We cannot but speak the things which we saw and heard." An adequate program of evangelism must be promoted among all classes, including the most lowly. Properly, too, we are interested in the establishment of churches throughout the Orient. We believe that the organization of believers into bands of Christian fellowship is essential to their highest usefulness, although the organizations may be small and very simple in form. We believe also that these bands of disciples should be crusaders in the proclamation of the gospel. Especially would we encourage voluntary or lay evangelism. At the same time we have attempted many kinds of service of the most practical nature in the immediate relief of human need, such as hospitals, public health movements, schools, agricultural stations and other efforts. Yet in

this age especially, it is important that we make it still plainer that men and women are being led into Christian discipleship and are being organized into churches for disinterested service in their own communities and in the outside world, with no partisan motive on their part, or ours. Too often is the gospel regarded as a new doctrine rather than as the way to abundant life. Too often are the churches regarded as preaching places only rather than as service stations also in their communities. Twenty years ago when I returned from my first visit to the Orient I publicly made the following statement:

> We must go in a spirit of disinterested service. In some lands it is said by missionaries that the natives believe it to be our chief motive to increase our own numbers, and that we are willing to pay workers to help establish churches of our own faith. One of the great problems of today is to show all people that our purpose is non-partisan; that we are willing to lose ourselves entirely if by doing so we can help them. So I plead for a spirit of disinterested service—a spirit that gives everything, and asks nothing whatsoever in return save the joy of having given a spirit that will serve even to the point of washing a brother's feet, and will ask absolutely nothing in return save the joy of having ministered.

In the Orient today the call for obviously disinterested service is far more emphatic than it was twenty years ago. Political communists and others challenge our purpose and make it necessary that we show a fuller fellowship with the underprivileged classes.

While we advocate evangelistic crusades, let us not overlook any need in the whole life of man, so far as we can meet it in the name and spirit of Christ, always remembering, however, that our primary duty is to lead men into new life through fellowship with Christ, whatever may be the method employed. Some form of obviously disinterested service may often prove to be the most effective method of demonstrating the gospel. Dr. E. Stanley Jones, of India, whose primary

interest is in bringing men into personal acquaintance with Christ, does not hesitate to say that missions in "the future will demand social reconstruction." He recently spent a few months in China, where, he declares, the race is on between communism and Christianity, many of the Chinese still being undecided as to which they will accept. Bishop Logan H. Roots, who remained in Central China throughout the period when the communist storms were at their height, has said substantially this:

> I can no longer preach the gospel as I have in the past. I feel that I must know communism and the secret of its tremendous idealistic drive in order to understand what interpretation of the Christian message is now applicable. We need to know our world in order to act as Christians in it.

The Place of the Missionary in the Future

It is not likely that many new missionaries will be requested in the near future for pioneering alone in unoccupied areas or for the permanent occupation of new stations in Japan, China or the Philippine Islands. As already suggested, in most sections of the Far East, probably the responsibility should be placed in the very near future on the local organized Christian forces for pressing on into the "regions beyond" with such cooperation as may be actually required from missionary agencies in the form of personnel or financial appropriations. Nevertheless the missionary promises to constitute for some time to come the chief contribution of churches in the West to the work in the Far East. He will be needed as fellow worker and comrade in every form of service. Perhaps he will be needed especially to stimulate activity in the evangelistic field.

It is the opinion of many Oriental Christians that missionaries of the right kind will be required a good many years longer, but we cannot be too careful in their selection, training and designation. First of all we should be sure that they are

men and women with a genuine Christian experience, Christ-like character, and a desire to share Christ with all men. Then in addition to good professional training they should take courses in Oriental culture and be fairly well acquainted with the life and thought of the peoples to whom they go. Upon reaching the field nothing should be allowed to prevent a proper study of the language. That is increasingly important. A good knowledge of the language is almost indispensable to that intensive fellowship which is essential to highest service with the Christians in the Orient, whether in the evangelistic work, in institutions or in administrative organizations. And those already in service who evidently are not well adapted to the needs of the field under present-day conditions should be recalled and be aided in finding positions in America. This last suggestion should be considered *most seriously* and without unnecessary delay. The Far East of today is no place for the ineffective missionary. He may prove to be an actual hindrance rather than a help.

As soon as financial conditions make it possible for us to do so we should consider again the possibility of selecting men and women in America who have shown themselves to be especially well qualified for service along certain lines, and send them to the Orient for short periods. It is perfectly evident that men who have come to be widely known for their spiritual and intellectual gifts and their ability to communicate them to others can, within a very few months, render a service in the Orient which will never be forgotten. That fact is illustrated by case after case.

The name missionary has a sacred meaning for us and probably will long survive, although in some parts of the world a better name might possibly be employed. But whatever the name, the person who is sent from the Occident to the Orient in the name of Christ to communicate the best in his life and experience to others constitutes our most valuable contribution in bringing in the Kingdom of God. No one

connected with the enterprise is rendering service of greater value than the missionary and the place accorded him by those who send him forth, and the treatment given him, whether on the field or in America, should leave no doubt in the minds of the Orientals as to the estimate placed on him by those whom he represents. The Orient should have no reason to question our success in our efforts to send out the very best representatives of the American Christian forces. And when missionaries have demonstrated a fitness for their task no pains should be spared, whether they are in the Orient or on furlough in America, to provide them with the best possible facilities for further development along all appropriate lines.

The Evident Crisis

Thus far in this paper it may have seemed as if I had failed to recognize the distressing lessening of interest in Christian missions on the part of the churches in America as indicated by greatly reduced offerings and otherwise. Judged from every human standpoint, a crisis in Christian missions is evident. Ten years ago we would not have believed that missionary agencies would ever be so reduced in material resources and in student volunteers as we are at present, or that such questions as we now hear would ever be raised regarding the validity of the missionary enterprise. For several years we have been compelled to make serious adjustments in our work, and apparently still more serious adjustments lie immediately ahead of us. Under such conditions it may be necessary for us to select those institutions, forms of service and individuals which seem most necessary to the permanent progress of Christian movements throughout the earth and support them in part or in whole. I make no attempt at this moment to indicate which are the institutions and the forms of work, or who are the persons that should be maintained at all costs, but I do believe we should make an attempt to discover them. If we delay, we are in

danger of missing the tide that is running with such force and which, despite many dangers, may possibly be utilized for the accomplishment of great spiritual results.

It is true that we are reduced in material resources. But it has often been true that the greatest benefits have been imparted to the world by those who were compelled to say, "Silver and gold have we none." Perhaps we have sinned in attempting to comprehend our task too largely in terms of money. Perhaps we have sinned in building our spiritual hopes too largely on prospects for economic recovery. Perhaps we have sinned in forgetting, seemingly, that many who have done most to release spiritual forces had nothing but their bare lives to offer in the service of God and man. The work may be injured by our failures, but I believe we sin against Christ and his disciples in the Orient when we fear that the structures of his Kingdom in Asia will really collapse because our contributions dwindle. There are many devout disciples in every Oriental land in whom Christ is being formed and in whom he will abide regardless of our presence with them. Not a few of them will continue their witness whatever may be our course. Yet they need us and we need them. Our financial resources are smaller, but everywhere there is as much life as ever for the use of God in releasing power among men. In the Orient there are thousands of men and women who would respond to an example of bold courage and larger sacrifice for Christ's Kingdom on the part of Occidental Christians. Unless we are willing to suffer for a great cause we cannot challenge the Oriental Christians to die for it. If they see us dedicating our lives, they in turn will dedicate their own. In this crisis we may be led to discover methods that do not involve so large a use of money. Perhaps nothing would be of greater value to the Christian movements of the world at this moment than a return to greater simplicity and sacrifice and a release of larger lay forces. In my opinion there must be a return to such practice

on the part of the church in Western lands if it is to be freed from the charge of failure to furnish the modern world a proper example. The power of the Cross of Christ must be more largely exemplified in the life of the church if the latter is to be the channel for the transmission of a spiritual dynamic.

In a very real sense we are facing a Red Sea of difficulties, but we are called to go forward, whether we have little or much. I believe that this is potentially a new and better day for the Christian forces of the world. I am not thinking of forward movements in terms of larger appropriations in the near future, and I should not advocate expenditures that would result in large indebtedness. Yet I do not believe there is an attitude of heroic devotion possible on the part of the Christian forces of the world which would insure victory in the face of apparently insuperable difficulties. Forward we can go, in full fellowship with others, although we have nothing but our bare lives to offer. There is a possible way across the Red Sea of our difficulties. Beyond that sea there may be a wilderness in which the Christian forces of the world will wander for a time, but a land of promise lies ahead for those who will endure the necessary hardship. Many of us shall not enter that Canaan of Christian missions, but we may lead in its direction in spite of all obstacles, in full confidence that our successors will possess the land.

"The Twilight of Foreign Missions"

By some observers we are told that we are in the "twilight of foreign missions." If the statement were true only in the sense that the Christian missionary enterprise is losing much of its "foreign" aspect, we might well rejoice. From the view-point of the Far East, "foreign missions" is an infelicitous phrase and is something of a handicap to missionary work among Orientals who resent the presence in their

lands of any "foreign" movements or influences. If the statement means that we are at the end of the day when the Christians of the Occident feel disposed to share their knowledge of God as revealed in Christ and other benefits with the less fortunate peoples of the earth, then something far worse than the "twilight of foreign missions" is at hand. Then organized Christianity is becoming like salt that loses its saltiness and therefore will become fit for nothing but to be cast out and be trodden under foot of men unless it be spiritually renewed. Then the Christian forces in the Occident are facing a desert experience until new streams of life are released. However, whatever is meant, it seems clear that in the realm of Christian missions we shall go deeper and deeper into difficulties until we of the Christian forces in the Occident enter into a deeper experience with the Christ of Calvary and have a fuller fellowship with his sufferings.

We may not agree that this is the hour of "twilight" in Christian missions, but certainly something is happening to affect seriously the interest of the churches, and we do need to ask if our program and our spiritual resources are sufficient for the hour. Again let it be said that we do not surrender in the least our great purpose to lead men everywhere to become disciples of Christ. But how can that best be done under present-day conditions? If that question can be answered and the Christian forces of the world be reenergized, the apparent "twilight" of the moment may prove to be dawn of a new day of Christian influence and activity. "Foreign Missions" may prove to have been the forerunner of international interracial Christian cooperation and fellowship. Kagawa's vision of a "Christian Internationale" will be realized. But what are the new duties required by new occasions?

A few, perhaps many, observers believe the twilight deepens because some of our methods are outmoded. They point out that the modern foreign mission enterprise was

launched in an old world-order in which the philosophy of individualism was so exaggerated that it controlled our efforts unduly. Now urgent social conditions and world problems as well as the needs of individuals challenge the attention of the church and affect both the spiritual and physical welfare of individuals and races. We still believe that " the sons of the Kingdom of God " are regenerated individuals, but we are compelled to ask, with fresh earnestness, what the program should be in the future, and how we can qualify spiritually for the task.

Some observers question our ability to formulate and execute an adequate program. They feel we are so encrusted with institutionalism that we are not likely to adopt a strategy sufficient for the times, nor to encourage the development of prophets for a new day. They feel that we are bound by tradition and denominationalism, and certainly the church does seem " foreign " in most Oriental countries. If the cause of Christ is bound by such conditions Baptists should be among the first to " loose him, and let him go."

It must be admitted that the missionary movement is not making a strong appeal to youth in general and that it will soon be doomed unless the new generation can be won for its support. Where now are there voices corresponding to those of young men—Mott, Speer, Wishart and Wilder—of forty years ago? Are we giving youth a proper place in the work today? Apparently the Christian missionary movement must have a rebirth in the hearts and lives of the young people of our day. If not, this hour is in truth the twilight of one of the most glorious days in the history of the church. But we cannot believe that Christ will leave himself without witnesses, whatever changes in methods may be necessary. " Standeth God within the shadow, keeping watch above his own." Again God will break through the static spiritual atmosphere with a call to those who have ears to hear. Already sensitive souls seem to hear a stirring in the trees

that promises a fresh movement of the spirit of God in the world. Probably we must pass through a period of sacrifice and suffering before we shall enjoy a new awareness of the presence of God, but without doubt men and women will be found who will realize that through many tribulations must they enter the Kingdom of God. No economic crisis in itself will dismay them. Like the disciples who experienced Pentecost they will practice economic brotherhood, if need be, and having food and raiment they will therewith be content. The prophets have often been men of plain raiment and prison fare. If the Christian forces of the world are ready to pay the price, even in our time we may witness the twilight brightening into the perfect day.

We shall have no sorrow at the passing of *foreign* missions if it shall have been shown to be the herald of a greater day; "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." We shall have no sorrow at the passing of *foreign* missions if it is followed by an era of international and interracial Christian fellowship in which the representatives of many peoples strive unitedly for a new heaven and a new earth wherein dwelleth righteousness. Great and courageous changes in methods may be necessary. Let us be ready to make them. A rededication of life may be the first step required. May we be given grace for such preparation.

In such an international and interracial fellowship we shall find Christians of all lands strengthening each other and joining hands in world-wide evangelism, and other forms of service. Most helpful was the recent visit of Christians from India and Burma to Great Britain with no motive except that of fellowship. Now Christians in India desire a mission of fellowship from the churches in China, and in South Africa they cry to fellow disciples in India, "Come over and help us." More than once Kagawa has accepted invitations for series of meetings in China. And here in

America numerous individual Christians from India, China, Japan, the Philippine Islands and Africa have enriched our lives. In an era of world-wide Christian cooperation and fellowship we shall be able everywhere to follow our Lord himself more effectively in "preaching the gospel of God, and saying, the time is fulfilled, and the Kingdom of God is at hand, repent ye, and believe in the gospel." Then shall we be able to call men to repent of militarism, racial prejudice, unjust economic conditions, a narrow nationalism and other great sins, and to believe in the rule of love and brotherhood. Then shall we be able to Christianize more strongly the impact of the Occident on the life of the Eastern lands.

While missionary agencies may not even attempt to conduct campaigns to combat successfully such gigantic evils as those which most obviously threaten civilization, they may encourage Christians of all lands to throw their strength in support of forces that press on toward brotherhood. Best of all, they can help in the release of Christlike men and women who, taking the cross with their Master, will constitute a network of personalities around the earth, working like leaven in the life of the world. Whatever changes may be made in methods, we shall ever remember that our chief service is in helping individuals into a personal experience in Christ and into the dedication of their lives as fellow workers with the Saviour of the World.

AN EXAMPLE OF POPULAR SYNTHESIS IN RELIGION

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In the religious life of medieval India we find an interesting popular synthesis of Islamic and Hindu elements. This is especially noteworthy in the attitude of the ordinary man of both faiths toward saints of either Muslim or of Hindu origin.

Khwāja Khizr (M), for example, a saint of Islam, is worshiped by Hindus who use, in addition to his primary name, both Rāja Kidār (H) and Pīr Bhadr (H). He is a water godling, patron saint of boatmen and protector of travelers. His emblem is the fish, which is a sort of totem of the Shiah Muslims and was the crest of the late royal family of Oudh. In some places fertility rites are associated with him in certain festivals. He is worshiped in connection with the digging of wells. Strangely, many cycles of legends involving Alexander, Elisha, Noah, Tammuz, Adonis and Moses have gathered around Khwāja Khizr. Crooke says: "His cult is in the main an attempt by means of magic to pass away the sins or evils which menace his worshipers. This is effected by launching in a river little boats, each provided with a light and offerings."

Another example of this kind is that of Sakhi Sarwār Sultān (M), whose tomb is at Ṇigāha in the Dera Ghāzi Khan District of the Panjab. His shrine is the resort of the afflicted and of barren women of both faiths.

Then, there is the saint Ghāzi Miyān (M) (Sayyid Sālār Masa'ūd), of Bahraich in the United Provinces, for whom an annual fair is held which is attended by multitudes of Hindus and Muslims.

Perhaps the most famous saint of the lower classes in northern India is Gūgā (H), now a snake godling, known as

Gūgā Pīr or Zahra Pīr (M). Although originally a Hindu, he became a Musalman in order that he might enter the bowels of the earth to reach the ruler of the serpent world. He is intimately associated with the famous Yogī Gorakhnāth. The annual festival which is held for him during the rainy season is known as the *Chhariyā Mela.* This fair is named after the *chharī,* or flagstaff, which is carried in his name. Among the things necessary for this worship is the "flag" which consists of a bamboo twenty or thirty feet in length, surmounted by a circle of peacock feathers and decorated with fans and flags and cocoanuts done up in cloth. Men, called Zahra Pīr's "horses," carry the flags. Sometimes these "horses" are Yogīs, often Musalman Yogīs.

There is an interesting group of five saints, the Pañch, or Pach Pīr, which is worshiped in northern India almost as a unit. While the five who make up the group vary with locality, the company is always a mixed one, partly of Hindu, partly of Muslim, saints.

The shrines of these saints are visited indiscriminately by multitudes of both faiths, seeking for blessings of many kinds.

Baba Farīd-ud Dīn Shakarganj (M), possessor of the magic hand, renowned for his great powers, was associated with ascetics of the Hindu community, particularly with the Yogīs.

This relationship introduces us to another phase of the popular synthesis, that in which Yogīs widely known bear both Hindu and Muslim names. For example, Gopi Chand (H), the famous prince of eastern Bengal, who became a Yogī of renown and who is celebrated in legends from Bengal through the Panjab to Sind, lived much in the north and west of India. In Sind he is known as Dātar Jāmil Shāh (M).

On the other hand, Muslims under the influence of great ascetics entered the ranks of the Yogīs, and continued to be

both Hindu ascetics and Musalmans. The Jāfir Pīrs are counted as a division of the Kānphaṭa Yogīs as are others known as Pīr Jogīs. Hindu Yogīs do not eat with these ascetics.

A note of rivalry may be found in the zeal with which both Hindus and Muslims have insisted upon possessing the bodies of the same dead saints for disposal by burial or cremation. The Daryāpanth is a division of the Kānphaṭa Yogīs with many members in Sind and with establishments at Makhad, Kohat and Quetta, beyond the Indus. Their sacred seat is at Uderolāl in Sind, at the tomb of an infant who transformed himself into an armed bowman and emerged from the Indus to rebuke the Muslim Md. Yusuf of Tatta. He is known as Uderolāl (H), Dulanlāl (H), Amarlāl (H), Zinda Pīr (M) and Daryā Shāh (M). At his shrine in Uderolāl a lamp is kept burning perpetually and at the new moon he is worshiped at the river, or near water, with rice, sugar-candy, spices, fruit and lighted lamps. About 50,000 attend the annual religious feast at this place. He left the world by disappearing into the ground. There was a dispute between Hindus and Muslims as to the disposal of his body by cremation or burial. He reappeared and commanded them to use both methods. Consequently, there are both a tomb and a temple at the place.

A well-known disciple of Bhartṛhari was Ratannāth of Peshawar. This Yogī belongs to a group who do not wear the usual insignia of their sect. He is held in high esteem by Musalmans. Ratannāth is famous for having created a boy out of dirt from off his body. This boy was afterwards known as Kayanāth (H) and as Qaim ud Dīn (M). When Kayanāth died, both Musalmans and Hindus claimed his body; but it disappeared, only the clothes remaining. Hindus built a *samādh* for him and Muslims a tomb.

These reports remind one of the legend describing the dispute over the body of Kabīr.

The most notable of all the aspects of this popular synthesis is to be found in the careers of Kabīr and Nānak. The latter was greatly indebted to the former. In the main Nānak's religious convictions were the same as those of Kabīr. His views may be briefly summarized after the account of Doctor Farquhar. Nānak had associated with numerous teachers both Hindus and Muslim, was acquainted with Persian, Hindī and Panjābī and was familiar with the writings of the Sūfīs. He wandered all over north India proclaiming his doctrines. For him Islam and Hinduism were two paths, there being but one God. The influence of Islam may be seen in his belief in one eternal, spiritual God to be worshiped from the heart and not with images; in his position that men of all castes and races could know and love God; in that the life of the householder rather than that of the ascetic is praised; and in the great emphasis laid upon the moral side of religion. On the other hand, elements of mysticism appear; the doctrines of *karma* and *saṁsāra* and the conception of *māyā* are held; the *guru* remains important; and it is insisted that release brings union with God, or rather absorption, in which individuality is lost. Nānak retained the whole Hindu pantheon.

Although Nānak founded the religion of the Sikhs, a movement persecuted by Aurangzeb and later absorbed into Hinduism, still his predecessor, Kabīr, is the better representative of the popular synthesis of the two religions. His influence is more widely diffused and more potent. "His best utterances are probably the loftiest work in the Hindī language; and hundreds of his couplets have laid hold of the common heart of Hindustan." He is the widest known and the most influential of all the medieval saints of the north, and his sententious religious and devotional verses are still the common property of all the villages of northern India. It may be well to look into the life of Kabīr in search of some of the elements which contributed to this result.

In the first place, Kabīr was a Julāha. Now, this is a caste of Musalman weavers of Chamār origin. They are scattered over the United Provinces in considerable numbers and are found in other parts of India as well, especially in the Panjab. The history of this caste shows how a group of people may shake off certain social disabilities. Originally a Chamār, the Julāha secured a better position by taking to weaving. He eats no carrion, touches no carcasses, does not work in impure leather and has separated himself entirely from other sections of the Chamārs. In taking the comparatively high occupation of weaving, he has reached the border of the respectable artisan class. In many places this separation took place a long while ago; but Ibbetson reported instances of the process still going on. Ninety-two per cent. of the Julāhas are Muslims. Among the Hindu Julāhas are Kabīrpanthīs and Rām Dāsīs. Kabīr was probably by birth a Musalman of the Julāha caste. Even had he belonged to the Hindu section of this social movement upward, he would have felt the influences of both of the religions involved.

It was inevitable, then, that he should have been attracted to Rāmānanda when that great *bhakta* visited Benares, preaching as part of his message anti-untouchability. Rāmānanda exerted much influence over the outcastes. Among those affected by him were Rāi Dās the Chamār, and Kabīr the Julāha. Kabīr forced himself upon Rāmānanda and received acknowledgment as a *chela,* or disciple. Eventually he was recognized as a Hindu *bhakta* and exercised, and still exercises, much influence in Hinduism. Out of this religious aspect of his life comes the story that he was by birth a Brāhman, the son of a virgin widow, in consequence of a blessing pronounced by Rāmānanda himself. The child was exposed, the story goes, and was found and brought up by Nīrū and his wife Nīmā, Julāhas. There is no problem here. Legends of Brāhman origin are current in India concerning the founders of many degraded castes. For example,

the Chamārs have several stories which explain how Tanners are sprung from degraded Brāhmans. And Rāi Dās once cut his skin to show his Brāhmanical thread underneath.

On the other hand, it seems perfectly clear that Kabīr was under the influence of the Sūfīs. The Muslim tradition insists that Shaikh Taqqi was the pīr of Kabīr. This was probably the saint of Kara Manikpur on the Ganges above Allahabad. This man was a cotton-cleaner by occupation and a member of the *Chistia* Order of Sūfīs. A tradition concerning another Sūfī (of the *Charwardia* Order), Shaikh Taqqi of Jhūsī, opposite Allahabad on the Ganges, is of interest from the point of view of this paper. A note from Keay's account of this saint will suffice: "Kabīr is said to have sought from him such a blessing that he might be able to remove the differences which separated Hindus and Muhamadans. The Shaikh however could only promise that both Hindus and Muhamadans should reverence Kabīr."

So Kabīr became both a Bhakta through Rāmānanda and a Pīr through the Sūfī; and, although he was severe on both in his utterances and was much persecuted, he was claimed by both communities.

Farquhar's words may be transcribed: In the life of Kabīr the two religions mingled. The strongest elements of each laid hold of him and formed his thought, the Sūfī conviction that all ordinary religions are but forms dictating his general attitude to the two faiths. . . The groundwork of his system of beliefs is Hindu; for he accepts transmigration and karma, and thus stands within the circle of Indian rather than Islamic thought. A further catalogue of Hindu ideas might be compiled—Brahman, māyā, līlā, release, detachment, cessation from works, "He is I," . .—but most of these coincide or almost coincide with Sūfī conceptions; so that a number of them may be regarded as common ground. On the other hand, he denounces idolatry as foolish, false and wrong, declares divine incarnation impossible and laughs at the forms

of asceticism as silly practices. Here Islam rules. . . He is a strict theist, calling God Rām, but recognizing no consort, incarnation, or other divine attendant. He sees God both in nature and in man, and realizes the close relationship between God and man, declaring that man is the same as God and yet distinct from him. His verses refer to God in many shining phrases which touch both the heart and the spirit. The love of God for man finds clear and strong expression in his lines, and he constantly speaks of the rest and peace there is for the man who realizes that love, and the detachment from the things of the world which it brings.

Two passages from the *Ādi-Granth* may be inserted at this point:

> [O God], whether Allāh or Rāma, I live by thy name; . .
> Hari dwelleth in the south, Allāh hath his place in the west.
> Search in thy heart, search in thy heart of hearts; there is
> his place and abode.

> Kabīr is a child of Rāma and Allāh, and accepteth all gurus and pīrs.
> Saith Kabīr, Hear, O men and women, seek the sanctuary of the
> One God.

Kabīr belonged to two religious communities, and so it came about when he died at Maghār, that his body was claimed by both Muslims and Hindus. According to the *Bhakta Māla,* religionists of both groups desired to dispose of the body according to their own distinctive rites. At the end of a dispute over the body, when they lifted the cloth which covered it, they found only a heap of fragrant flowers, *khushbudār phūl.* These were divided between the two parties. Musalmans buried theirs at Maghār; the Hindus took their portion to Benares, where they burned them. Hence we have a tomb of Kabīr at Maghār and a shrine at Kabīr Chāuṛā, in Benares.

Writers on Kabīr have either repeated this story, or have left it without notice. But its explanation is not difficult.

Hindus speak of the bones left after the cremation of the body as *phūl,* "flowers." This use of the word in literature is not uncommon. Two examples will suffice. A similar story to that told of the body of Kabīr is related about the body of Nānak. Again, the body of the outcaste wife of Mālobā turned to flowers. Since the Musalmans do not cremate their dead, the use of the word *phūl,* in the case of Kabīr, would have to refer to the bones remaining after the decay of the body. The stories about Uderolāl and Kayanāth return to mind. In those instances matters are much simpler. But traditions current at Maghār, as well, simplify matters. When the writer visited the tomb of Kabīr at Maghār, he found a cloth over the grave, as is commonly the case where Muslim saints are buried; and that the local tradition there is that Kabīr's body was buried by Musalmans immediately after his death. This also is customary practice. They said also that the division of the remains of Kabīr was made many years later. The tomb is in the charge of Muslim Julāhas. The Hindu shrine, on the other side of the wall which separates the Muslim from the Hindu enclosures, is a more recent structure.

The local tradition continues that long years after his death when the Rāja of Benares disputed with the local Musalman, Bijli Khān, for the possession of the remains, Kabīr appeared to them and said: "Dig me up and divide my body." It was then that the covering cloth was removed and the *khushbudār phūl* discovered. Then the Hindus removed their portion to Benares, and the remaining share was re-interred. The variant story is that Kabīr, who was at Brindaban at the time of the dispute, sent word that if the grave were opened, there would be found no further ground for dissention. Upon opening the grave they found nought but a delectable fragrance. It seems strange that this local tradition has not been noted by writers on Kabīr. The explanation is that they have confined themselves to literary

sources and a literal translation of the word *phūl*. There is, however, a record of the local tradition, written fifty years ago. Some time after visiting Maghār, the writer found this account, written by Conybeare, in 1881, in *The Gazetteer of the North-western Provinces.*

The specialized use of the word *phūl* resolves the fanciful story and accounts for the two shrines of Kabīr, the one a tomb at Maghār, in charge of Musalmans; the other a temple and *samādh* at Benares, in charge of Hindus.

The popular synthesis in religion in Northern India has been illustrated by the worship of saints of diverse religious origin by the masses of both communities; by the application of names characteristic of two faiths to the same saint regardless of his origin; by wandering ascetics taking on names identified with both cultures; by Muslims in Hindu ascetic orders; and by men teaching a composite faith emphasizing the cardinal points in the two religions from which it is derived, men claimed by both communities even unto death and burial.

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Note. I have indicated names of Hindu origin by (H) and those of Muslim origin by (M).

THE JAPANESE CHRISTIAN MYSTICAL AND CONTEMPLATIVE

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One finds the Japanese disposed to conform to a type. The state, careful of everything under its immediate control, has trained even the traffic officers to direct traffic with courtesy. They have been taught to direct the flow of traffic northward and southward, for example, with arms widely extended to the north and to the south while they face to the east. To the Japanese this seems more courteous than to stand with an uplifted arm with a forbidding palm set against eastbound or westbound traffic, so in every situation that has become standardized by experience and has become a matter of state consideration. But the Japanese are not quick to respond to situations to which they have not long been accustomed. Witness their startling lack of courtesy on buses, street cars or in crowded suburban trains. Here is a situation for which they have not been trained and for which no standard forms of courtesy have ever been adopted. The Japanese' amazing adaptation to forms and standards has given a charm to their national life. It has tended to orderly procedure and to security of life and property. It has its unfortunate aspects in a certain regimentation of thought which may give effect to the military plans of a war lord, to the enforcement of a rigid educational system or to any other purpose of a highly centralized government.

This Japanese trait is strikingly illustrated in the church life of Japan. If one turns back to the days immediately following the Civil War when the first Protestant missionaries went out to Japan, he will find that the church in the main was theologically minded, given to logical analysis; denominationally minded, possessed by sectarian devotions; Puritan-

minded in its demands upon the individual, in its forms of worship, in its severe architectural expression; rural-minded in its individualism, and in its lack of understanding and sympathy for any form of " social control "—whether municipal or federal or as expressed in social legislation.

Thirty or forty years later the Fact-finder discovers that the Japanese are following faithfully the patterns laid by the early missionaries. With few exceptions their churches conform to the American architectural patterns of the early New England period with the usual denominational variations.

In attending the worship services one finds faithful conformity in turn to the ritual of the Roman Catholic church, the Greek church, the non-liturgical churches or the Anglican church. He is interested to find minor variations like the introduction of a moment of silence after prayer and also silent blessings at the table of Christians, but was not able to determine whether these variations were introduced by missionaries or whether they express Japanese feeling. He does find hymns used everywhere with no trace of the early opposition which Rev. George Allchin experienced when he first introduced hymn-singing into the Japanese churches, for now it is recognized that the Christian churches on the one hand and the Academy of Music on the other have popularized group singing everywhere in Japan.

If the Fact-finder has been impressed by the criticism that a western type of organization has been imposed upon oriental groups, he will be distressed to find evidence of this in a close conformity to the western pattern of church organization with denominational variations. And here he will meet another characteristic Japanese trait—loyalty, a quality in the Japanese which held hundreds, perhaps thousands, of Catholics true to their faith for nearly two hundred and fifty years following the great persecution at the beginning of the seventeenth century, and that quite without church or priest or ecclesiastical connections.

So strong is this denominational loyalty that one finds hardly more than an academic interest in church union, though a new Christian loyalty, cultivated through interdenominational cooperative enterprises like the Kingdom of God movement, is emerging, transcending at points denominational loyalties.

Is it only the superficial observer, however, who concludes that there is no adaptation of Christian thought to Japanese feeling or background within the Japanese church? After long individual interviews with nearly one hundred and fifty representative pastors in various parts of Japan and after group conferences with hundreds of others, the Fact-finder's search for a distinctive Japanese expression in Christianity was richly rewarded. He found it in expression of the Japanese mind and in Japanese adaptation of Christian thought.

The Japanese Mind

A devout Japanese of whatever faith—Shinto, Buddhist or Christian—is not likely to approve the philosophy of Pope, so acceptable to the Anglo-Saxon mind:

> Know then thyself, presume not God to scan;
> The proper study of Mankind is Man.

He is indeed turning with fresh interest to a study of man, but why "presume not God to scan," as though there were a dualism between the spirit of God or the gods and the spirit of man? To know the spirit of the High One—the High One or God—is better than to understand the spirit of the lower one or man. To the Japanese all spirits, whether of gods or of man, are the same essence. All spirits are akin and the Japanese finds himself at home in a spirit world.

In discussing the matter with the writer one Sunday afternoon in his charming suburban home just outside of Osaka, an atmosphere far from oriental, Mr. Sato, one of

the editors of the *Osaka Maenichi,* said: "No one can understand the Japanese unless he takes into account that he lives in a spirit world." To the typical Japanese at any rate, and this includes many moderns like Mr. Sato, the world is essentially a world of spirits.

A loved-one dies and at once is *enshrined* on the God-shelf. This God-shelf is more truly the center of the Japanese household than is the hearth of the New England family. It symbolizes the very essence of the Japanese family life, devotion to ancestry. The spirit of one who has died still remains a person in the home and is addressed in the second person, and continues to influence the thought of the family.

Central to the imposing group of buildings of Waseda University is the shrine of Count Okuma, set among the trees of his one-time garden. This shrine for the Japanese is more than a memorial. In a real sense here the spirit of that great statesman-educator dwells, still influencing the affairs of this enlightened university.

Family and even national life is set in its mystical relations, relations that transcend the power of thought and that influence even practical affairs.

A prominent professor in one of the great Imperial universities, an outstanding Christian of wide influence, for years the superintendent of a large Sunday school, while seated in his own classroom at the university, remarked to the writer: "I suppose a western Christian would find it difficult to understand my own attitude, and yet I consider myself a good Christian as I have been for twenty-five years." He then referred to an upheaval in the Japanese cabinet which had just occurred. The prime minister in the long absence of his chief had committed an unpardonable political sin. No, "sin" is not in the Japanese vocabulary; call it "offence." He had invoked the support of the emperor for one of his official acts, in effect hiding behind the emperor for support. In a natural way assuming that though a westerner I was

familiar with the crisis, he said, "In the recent upheaval in the cabinet I went up to the Meiji Shrine (in Tokyo, several hundred miles from his home) to communicate with the spirit of the Meiji Emperor. For me there was nothing inconsistent about this, difficult as it may be for the western mind to understand it."

How central the Shinto shrine is to Japanese thought or rather feeling is illustrated by the experience of one of my associates on the Laymen's Fact-Finding Commission, Doctor Bruére. Doctor Bruére visited the Meiji Memorial Shrine in Tokyo with a highly intellectual Japanese scholar who had been very critical of Doctor Bruére's interest in Christianity which he found difficult to reconcile with his enthusiasm for science; but when they approached the central shrine the Japanese scholar's hat came off and a moment later evidently in anything but a critical attitude to religion, he quoted from a Japanese poem: "Nani goto no owashi masukawa . . . I know not what is here, but in its presence my deepest emotions awaken and my eyes overflow with tears of gratitude."

More difficult even for the western mind to understand is the lack of any sharp gradation or significant distinction between the spirit of man and the spirits of animals or the spirit of a tree.

My finely educated Japanese associate observed one day as we rode in our taxi on a highway out from Sendai, in northern Japan, "When I was a student here years ago four little girls were walking along this road just at dark. Two farmers [the Japanese never says peasant] overtaking them were frightened. 'You are foxes,' they exclaimed, 'or you would not be out so late alone.' Then the little girls, too, were frightened. Such confusion between spirits, human and animal," he continued, "is not at all uncommon among the ignorant people."

In sharp contrast, yet in further illustration of the spirit world in which both the ignorant and the learned dwell: the

writer was in conversation one day at the Kyoto Hotel with a noted and charming Buddhist scholar. "When a tree is cut down and sawed up for fire-wood we feel the suffering of the tree." Nor is this philosophy a mere matter of scholarly contemplation. For years the streets in a congested part of Tokyo, I was told by a missionary, were built around a strangely formed tree, for an evil spirit was thought to dwell there and no workman dared to cut it down. This may be extreme. It may not even be true and yet it contains a fundamental truth, for trees are set deep in the affections of the people.

Indeed, trees or particular kinds of trees are symbols in Japan. They are more than things of beauty; they are creatures of the spirit. Both cherry-blossoms and pine-trees are characteristic of Japan as a country, as they are symbolic of the Japanese as a people.

Pine-trees are nature's gift to Japan. They grow everywhere without being planted: they skirt the jagged coast line, line the river-banks, mark the shrines set in the center of fields, cover the mountainsides, crest the rugged hills, cling with dogged determination to the rock islands in inlets and bays. These trees are bent to the wind, twisted and torn, rarely ever straight. Nature has taught them to resist as men are made rugged by hardship. Sometimes the sun shines upon them, but it is that they may the better resist the wind when it blows, as surely it will.

They are symbolic of Japan the rugged, the hardy, the austere, the frugal, the economical, but they are symbolic of a much deeper Japanese mood or attitude. The Japanese are men who are bent before the winds, through long centuries taught the lessons of submission, who under submission live philosophically and die bravely.

As one lives among the Japanese and shares their confidences, and then goes out among the pine-trees, he, too, is swept with a certain emotional response which does not leave

him on his return to America but is renewed by pictures of these twisted pine-trees.

The dwarf pine-trees in gardens are of peculiar interest, too. As the wind twists and bends the pine-trees in the open, so the gardener keeps these dwarf pines true to form: they are not permitted to grow straight. They, too, must represent the spirit of the pine-tree and the mood of the Japanese people.

As the westerner gets the mood of the pine-trees he begins to understand the Japanese attitude toward the problems of life. For long centuries the Japanese people have had to endure mysterious earthquakes, monsoons, typhoons, and a generally rigorous climate. He has not been able to change these conditions. He has not tried. It has never occurred to him that he might. Then it is but natural that he comes to take the same attitude toward some things that he might change, tuberculosis, leprosy, for example.

One *feels* his way in Japan. I had no comprehension of what an earthquake could mean until I visited the museum which commemorates the sufferings of the Tokyo people from the great earthquake in 1923. This museum is built upon a site where thirty-three thousand men, women and children were burned to death. Thirty-three thousand—one can sense it only in personal terms. My associate, Mr. Chiba, told me that his wife, then a girl, was held for hours, days I think, in one of these masses of writhing humanity. Fortunately she was at the bottom of the mass and this enabled her to live upon the air that circulated under those dead and alive human bodies. As she fell, however, she could not pull down one leg and it slowly burned up there in the human mass. "My wife's father," he said, "ran from his home with one of his boys on his back. He came back four days later demented and without any knowledge of what had become of the boy, who never returned."

Even in a short residence one comes to sense the utter

helplessness of man in the grip of an earthquake. We experienced a half-dozen, one truly terrifying, when the building in which I was, was held as in the grip of a titanic monster and shaken for five minutes as a lion shakes its prey.

As I came to learn of these experiences and to feel them through acquaintance with the Japanese I could understand a little how the Japanese has trained himself to meet the inevitable with calmness.

Adaptation of Christian Thought

One afternoon I spent two hours with two Baptist Japanese ministers in Fukuoka, one a pastor, the other a professor in the theological seminary, trying to get at the Japanese Christian religious view-point, particularly the place of sorrow and suffering in their thinking. He remarked that the western Christian is always trying to find a way out or to remove the cause of suffering. "Is that your approach?" I asked. "No, that is not essential," he said. "I am not thinking of that, but of the value of suffering in itself and of the adjustment of Christians to suffering." He then quoted Romans, eighth chapter, fourth verse: "For our lives are regulated not by our earthly but by our spiritual natures." They were not thinking of changing environment, not so much as we would, but they were thinking of changing the person within his environment. Stoicism is schooling in endurance, a cultivation in fortitude, but these Christians find spiritual value in suffering, and come to accept it as a discipline of the spirit. They conceive their task as Christian pastors to be to help men to be strong and true and spiritually resourceful within the conditions of their environment.

One is reminded of a very recent observation of J. Breckenridge Ellis in his *Adventure of Living*. After an infancy ruined by spinal meningitis, a lifetime in a wheel-chair, a year of near blindness and two-score years of struggle to master his art, he says I came to see that "any happiness I was

to know was to be found within the borders of my limitations."

The Japanese Christian pastor, true to the spirit of the East and the "mind" of Japan, seeks to fortify the individual rather than to change his environment. Fortunately there are striking exceptions to this limitation for through Christianity the value of personality both in man and in God has had great social significance. Moreover, Christians have been leaders in promoting certain great reforms as in the emancipation of women from a life of bondage under political and social sanctions, and generally in behalf of purity and temperance. But in general the Japanese Christian church is not activistic but contemplative and mystical.

Cherry-blossoms are as characteristic a symbol of the Japanese people as pine-trees, in a sense more characteristic because pine-trees like "Topsy" just grow, while cherry-trees are planted and carefully nurtured. One marvels to find the cherry-trees all over Japan, in public squares, in public parks, about mission schools, in missionary compounds, in private gardens, in hotel yards, tucked in between Japanese homes that possess neither front-yard nor back-yard.

What indeed are cherry-trees? To a tourist, cherry-trees are merely a thing of beauty and indeed a thing of exquisite charm, but one who has lived through the cold winter with the Japanese people and experienced the depression of the continued, repeated cold, finds the coming of spring and cherry-blossoms a thing of joy. With what exhilaration of spirit the Japanese people get out into the open! The Japanese dailies in March and April are filled with pictures of gardens and flowers. The houses are thrown open upon the garden, where one is fortunate to have a garden. As the culmination of the springtime the cherry-blossoms come and Japan is a fairy-land of enchantment.

Cherry-trees have become an expression of joy for all the people. Men and women, old men and old women hob-

bling to the parks on their canes, where boys and girls and youth are found. The cherry-orchards know neither age nor class. It is a time of national exhilaration, a time of emotional release.

But cherry-blossoms are something far more than a social joy, the joy of the springtime, the gladness of living. Cherry-blossoms on this plain would never have survived the generations. Lest the writer read into the symbolism, he will quote faithfully from an interview with a Japanese pastor. The Fact-finder was about to conclude a two-hour interview with a rugged Japanese personality of Samurai training. Finding something so fine in this man of sixty, who for years had been a sufferer of tuberculosis of the spine, the Fact-finder became a seeker for truth. "What do you think the Japanese distinctive contribution to Christianity is going to be?" He deliberated a moment and said with impressive calmness: "Japanese chivalry developed since feudal times, found its expression in loyalty, righteousness, valor, in courage, what I may call the *yamato gokoro. Yamato* means Japan, the old name for Japan, and *gokoro* means mind. Through this Japanese chivalry, in loyalty, righteousness, valor, courage we have an expression then of the *yamato gokoro,* the old mind of Japan." He then added with impressive earnestness, "This Japanese chivalry baptized into Christianity makes a real Christian gentleman."

"How do you connect the ceremonialism of the Japanese, arrangement of flowers, for example, with their distinctive contribution to Christianity?" "It is very hard," he replied, "to tie up ceremonialism with Christianity," and then added, "The *yamato gokoro,* or Japanese mind, is especially symbolized in the cherry-blossoms because of their beauty and their spirit of sacrifice. They bloom for a few days only, and then the wind blows the blossoms away. Cherry-blossoms are a symbol of beauty but also of sacrifice. In them we have a certain Christian symbolism. Such a spirit baptized into Christianity will be of value to the world."

As eye met eye in the language of sympathy, it was natural to say: "I had expected that in speaking of the Japanese contribution you would refer to the contemplative, the reflective, the intuitional as peculiarly Japanese, so too of their ability to suffer, I mean to meet suffering."

With a sad smile he replied, "You have observed very carefully."

The Fact-finder went out into the crowded streets of Tokyo with a tear for the old man who had suffered so much and had met it with a song, that he had been privileged to look into the mind and to feel the heart of Japanese Christians who have discovered a meaning in the teachings of Christianity which too frequently have escaped the western Christian, that our lives are regulated not by our earthly but by our spiritual natures.

THE FUNCTION OF THE CHURCH

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A LITTLE while ago I sat in the theater and thoroughly enjoyed a modern drama that dealt rather whimsically with the subject of immortality. Behind me sat two ladies who provided those about them with a running commentary upon the play. Like most commentaries, this one was really upon themselves.

There came a very tense moment when the clergyman in the story was asked an important question of fact. In an endeavor temporarily to save his hearers from a shock he reported falsely. From behind me came, "Oh, the liar!"

A society matron commented, "The church stands just where she has always stood." Commentary: "She never has been up-to-date!"

A young man turned to the clergyman for help (they were both in serious trouble), and was told, "I am afraid I cannot help you." Commentary: "Ministers never are any help. They never can suggest what to do!" Later the minister told his young friend to wait for him outside and he would talk with him then. Commentary: "Isn't that just like a minister? They always put you off!"

Throughout the afternoon they announced the impotency of religion, the futility of the church and the hypocrisy of the clergy. They quite agreed with William Watson's picture of the modern church:

> Outwardly splendid as of old—
> Inwardly sparkless, void and cold—
> Her force and fire all spent and gone—
> Like the dead moon she still shines on.

What shall we say to the class of people represented by these two Cassandras? What, indeed, is the Christian

church? When is she fulfilling her purpose? How shall we know her calling?

The answers we give to these questions are, *ipso facto,* the test of her success. This answer is as vitally important to churchmen as it ever can be to the laity. We must answer it for ourselves! We should like to believe, with another poet:

> A little thing, this church? Remove its roots
> Ossa upon Pelion would not fill the pit.

We should like to—but can we?

Let us summarize our question in this form: "What is the function of the church?" Tributaries of this main question are concerned with the precise service to be rendered by the church to the community, the state and the world; with the means whereby she can promote the Christian way of life; with her present-day presentation—and representation—of Jesus.

The commonest and most widely accepted answer is in terms of the activities of the church. It is said that the church functions properly when it engages in the various forms of human conduct and exerts its religious influence upon them. History shows changes in these activities of the church. This view may be presented as follows:

I—The Traditional Church.
  A—To Evangelize:
    1—Sinners at home;
    2—Heathen abroad.
  B—To conduct worship services.
  C—To promote fellowship.

II—The Early Twentieth Century Institutional Church. This church provides principally the spiritual inspiration that becomes a means for conducting the various forms of its institutionalized life.

III—The Present-day Tendency.
  A—A redemptive cult.
    The historic values are retained and enhanced.

B—There is an adaptation to the present social, economic, political, educational, etc., conditions.

C—The functions of such a church thus are:

1—Fellowship;
2—Worship;
3—Education for the good life;
4—Cure of souls;
5—Missions;
6—Community spirit;
7—Promotion of spiritual world understanding.

NOTE: This outline is not the writer's; but one prepared by a scholarly exponent of this theory. It is here offered as a concise and accurate picture of the view. No attempt is made to expand or illustrate it for our exception to it will be taken upon the ground of its major premise.

Probably no one will deny that these are the activities of a church. They truly reflect the ways in which she expresses herself. Yet, they are not the functions of the church. To stop with these is like admiring a machine without asking what it makes. The function of the church must be something behind all these manifestations, the object of these activities. There must be a uniting purpose, the expression of which is the real business of the church.

Let us turn for a moment to another problem. In THE CROZER QUARTERLY of April, 1933, Rufus M. Jones writes of the background and objectives of foreign missions (p. 143):

Above everything, the new emphasis will be on *life, a way of life and complete moral and spiritual health.* The salvation which most concerns men and women today in all parts of the world is a salvation that brings to a person a liberated, enlarged and transformed life. He must find himself at greater depth. He must discover a greater dynamic to live by. He must learn how to love with increased richness and purity. He must gain control over his lower nature. He must acquire steadiness and patience in the midst of adversity and frustration. He must enter into a spirit of consecration and loyalty, which delights to struggle for the lives of others. That kind of life will be equally suited to an earthly or a heavenly sphere. It will be prepared for whatever comes in the unfolding wisdom and purpose of God.

That is a great paragraph, a tremendous challenge to every Christian. It is, furthermore, very significantly a presentation of Doctor Jones' philosophy of religion. An earlier book, *Spiritual Energies in Daily Life,* has an introduction, "Religion as Energy," and chapters such as "The Power that Worketh in Us" and "Agencies of Construction." One might well read this book again for its revelation of the "resources of religion."

When the writer was preparing a thesis on Mysticism, Doctor Jones said one day, "One of the real tests of mysticism lies in the answers to the questions, 'What does the experience do for a man?' 'What power does it release within him?' 'What does he find himself able to do because of it?'"

Emerson has well said, "Life is a search after power; and this is an element with which the earth is so saturated—there is no chink or crevice in which it is not lodged—that no honest searching goes unrewarded." (Essay on *Power.*) Truly, then, we ought to ask ourselves what we can rely upon as Christians. Are there spiritual energies upon which we can draw for our daily life?

This is not quite the same as the practical test; not quite an equivalent of the modern pragmatism that "asks but one question of any project—Will it bake bread?" It is rather, and far more essentially, the quest for the eternal verities, the assured certainties of religion. It is the endeavor to discover that upon which the structure of our religion is reared.

Many ask that we prove the truth (not "truths") of religion. To them we must give a substantially correct answer. They are entitled to know the reasons for the faith that is within us. Indeed, perhaps as often as others ask this question of us, we ask it of ourselves. In a world of changing emphases and shifting foundations, we inevitably insist upon knowing and hearing "through the earthquake,

wind and fire" the "still, small voice of calm." What are the resources of religion?

Here our two streams unite: the function of the church and the resources of religion become one problem. The church is the means whereby the resources of religion become real and available to men.

Let me illustrate. The function of a library is not to circulate books, to provide materials for research, to make easily accessible the papers, pamphlets and periodicals of the day. The function of a hospital is not to treat accident cases, provide free care for the poor, conduct training schools for nurses, give expert attention to the sick. The function of a church is not to conduct worship services, church schools, forums, clinics and classes.

These are merely ways and means of achieving the several purposes of these institutions. The function of a library is to provide for intellectual education. The function of a hospital is to secure physical health. The function, then, of a church is to cultivate spiritual life.

Now, several of these terms demand instant definition. Since definitions are almost always arbitrary, let us agree, if we can, upon the following:

1. *Spiritual* here means the non-sensuous, the personal, the qualitative, the non-material.

2. *The spiritual life* is the experience of the spiritual factors in this present world. I cannot emphasize this meaning too strongly. The spiritual world is not another world, the counterpart of this, in which spirits live and to which we later go. It is this present world in which we now live, itself spiritual in its character. I wish, even, that we might have another word to use for this idea; we should not be burdened with all the traditional, ecclesiastical luggage of "spiritual."

3. *The Church* is institutionalized Christianity, the body and organization through which Christian life is collectively expressed.

We see all this more clearly when we ask ourselves certain questions. First, why should we worship at all? Why is the

church concerned about teaching us the Bible or good citizenship or internationalism? What lies beyond what cynics call our "hebdomadal antiseptic emotional bath?"

Second, why should the church be evangelistic or missionary? Why is it not considered egoistic and arrogant to correct the religion of others? Where does the tolerance of the church end?

Finally, what is the dynamic behind our activities? What are the resources of our religion? What causes us to act the way we do?

There must be something we have before we begin to act, something that empowers us to begin. We see a "man against the sky" and we are led to be concerned about

> Whatever drove or lured or guided him.

It is not enough to know how we act; why we act is an important question. The reasons why we choose certain modes of conduct, this or that instrument to accomplish our purpose and quite ignore other ways of behavior and other means of activity—these reasons should interest us.

Here, then, we have the answer to our question, an answer that is far more fundamental than the list of the activities on a church's program. We see the church as the one institution interesting itself in the reality of the spiritual, laboring that others might not only believe in it but secure its advantages, use its powers, share its satisfactions. The church reveals to us the life of that inner world of which every one of us is a part and in which we should become increasingly acclimated.

How clear this makes the futility of competing programs, of antagonistic theologies, of divisive creeds! Instead of fighting among themselves, churches ought to be allies along a common battle-front, waging a relentless war against a common enemy. This common enemy is the antireligious

philosophy of materialism, mechanism and atheism. The whole church is opposed to these—and we had better see it so!

Many believe Bertrand Russell when he says (*Whither Mankind?* p. 66):

> . . . an attitude of reverence towards the universe . . . is hardly compatible with the modern belief in man's omnipotence through the machine. We do not contemplate a flea, we catch it. The modern point of view is in its infancy, but we may foresee a time when it will lead men to regard the non-human world in general with as little reverence as we now feel toward the poor flea.

These same people will then be disturbed to know what to do with another statement of Russell's in *Why Men Fight?* (pp. 268-9):

> Life devoted only to life is animal without any real human value, incapable of perceiving men permanently from weariness and the feeling that all is vanity. If life is to be fully human, it must serve some end which seems in some sense outside human life, some end which is impersonal[1] and above mankind, such as God or truth or beauty. Those who best promote life do not have life for their purpose. They aim rather at what seems like a gradual incarnation, a bringing into human existence of something eternal . . . remote from . . . the devouring jaws of time. Contact with this eternal world—even if it be only a world of our imagining—brings a strength and fundamental peace which cannot be wholly destroyed by the struggles and apparent failures of our temporal life.

Sometimes the church does not know what to do with it, either! It is decidedly embarrassing to find better preachers with better sermons—outside the pulpit!

Nevertheless, the church does speak for the reality of reverence and the objects reverenced. Christ, it says, is just as real as critics, friendship as true as a mathematical formula, prayer as credible as chemistry. The mind that can

[1] Emerson also uses "impersonal" with similar disregard. Speaking of conversation ("The Oversoul"), he says "That third party or common nature is not social; it is impersonal; is God." Yet in another essay ("Spiritual Laws") he pleads "O my brothers, God exists. There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe."

produce a philosophy of futility and mechanism can ill afford to challenge the credulity of the mind that conceives of God. The church restores our confidence in "the soul's invincible surmise" and leads us to a firm belief in the reality of the spiritual. This is the first task of the church. How she accomplishes her task is the problem of each age. Peculiar, even unique, circumstances will dictate the course to be approved; but always the end in mind is the opening of the eyes of the blind.

Once realized and believed, these resources must be made available to the individual. I firmly believe that there are millions of dollars in the banks of this country. I can spend just so many of them as are put in my account! To believe is one thing, to be able to practice one's belief is another thing. The church continues to function when she releases the powers of the spiritual world and turns them into channels for human consumption. That is precisely what Doctor Fosdick meant when he said that some day he was going to get one of the Public Service Signs and put it over the door of his church: "Light and Power!"

Read Edwin Markham's prize sonnet on "Power" and see what may be the privilege of the Christian church.

Here is the meaning and the purpose of prayer.

> Lord, what a change within us one short hour
> Spent in thy presence will avail to make!
> What heavy burdens from our bosoms take;
> What parched grounds refresh as with a shower!
> We kneel, and all around us seems to lower;
> We rise, and all, the distant and the near,
> Stands forth in sunny outline brave and clear!
> We kneel, how weak! we rise, how full of power!

Here is the meaning and the purpose of preaching, the exposition of the spiritual world. How tawdry and ephemeral becomes the pulpit oratory of that young California preacher who, in announcing the subjects for a summer series of

sermons, included such topics as "Stepping High, Wide and Handsome"; "The Philosophy of a Setting Hen"; "California Bungalow Life"; "Just a Gigolo"; and "Out of the Shaker into the Soup."

Here is the meaning and the purpose of worship. Recently, on two occasions, the following classified advertisements appeared in a Philadelphia newspaper:

> IF YOU need help, your problems can be solved by the Holy Spirit of God. Write me in detail.
>
> ARE you seeking the Living God? I can show Him to you. Instruction on basis of free-will offering.

It might have been exceedingly enlightening to have answered these advertisements. Even so, one may reflect upon comparisons: ". . . by the Holy Spirit of God. Write me . . ." ". . . the Living God. . . Instruction on basis of free-will offering."

That this is the distinctive function of the church is nowhere more clearly evidenced than at those times when the philosophy of materialism and mechanism is most impotent; viz., at funerals, in sickness and at other "crisis" experiences. Here the world of the senses ends and the world of the spiritual enters. Is anything more convincing of this truth than the magnificent one-minute oration of Robert Ingersoll beside his brother's body in the Capitol at Washington?

> Life is a narrow veil between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights, we cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death, hope sees a star and listening love can hear the rustle of a wing.
>
> He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, "I am better now." Let us believe, in spite of doubts and dogmas and tears and fears, that these dear words are true of the countless dead.

Robert Ingersoll, the "atheist," was at that moment experiencing the reality of the spiritual world.

One final word may be said in substantiation of this view of the Christian church. We might easily be led to believe that all this was merely the assertion of the church herself; that her clerics and pedagogues were the sole sponsors of this contention. That is far from the truth. It is maintained by a host of the laity, by a multitude of those outside the church.

From the time that Jesus said, "I have bread to eat that ye know not of" and quoted "Man shall not live by bread alone" down to the present there have been those who, like Moses, have fled out of their Egypt, not because they were afraid of a visible Pharaoh, but because they could not disobey an invisible King!

Men have lived—and died—by this truth, with no least thought of being "religious." Something in the spiritual world has been supreme to them. On Captain Scott's last trip to the Antarctic, he and two of his men set out on a final dash for the Pole. One of his companions was Captain Oates of the Dragoons. That officer "finding himself exhausted and with one foot so swollen and constantly frostbitten that he could not hope to go on, in order to spare his companions any further trouble with him, said to them, 'Well, I am going outside, and I may be sometime,' and walked out of their tent into the blizzard and was seen no more. That was calm self-sacrifice, with no applauding public, prompted by something to which he bowed as supreme."

Aye, something supreme—and unseen!

Eugene O'Neill is perhaps our leading American dramatist. His latest opus is *Days Without End,* which he subtitles "A Modern Miracle Play." It is the story of a congenital doubter who, in desperation, turns to faith when he discovers his need for a greater strength than reason can give. His wife is dying as the result of his sin. At last he

makes a confession of faith before a crucifix—and she is saved from death. This is the "modern miracle."

But listen to the critics: "The story is sophomoric; the writing is no match for the theme." "No doubt the theme of *Days Without End* lies very close to Mr. O'Neill's heart, for every man who is not spiritually dead is obliged, some time or other, in some way or another, to make his peace with God. . . Although *Days Without End* is no exercise in autobiography, it has autobiographical overtones in its philosophy, and it is full of Mr. O'Neill's stormy, bewildered thinking and his hunger for peace." The play "is the story of a man's spiritual aspirations. Having strayed away from the church and having tried all the intellectual and social nostrums, John Loving longs for the spiritual release of religion." "When his hero makes his peace with God he can think of nothing more ecstatic to say than 'Life laughs with love,' What a cumbersome line that is on which to conclude a 'modern miracle play.'"

You see, Eugene O'Neill is telling the story of a man in search of the spiritual world and the critics are suggesting that the play is an unconscious spiritual autobiography. The man in the play fails to convince the audience because the man who wrote the play is himself unconsciously groping for reality.

We might go on pointing out numerous other examples; one will suffice. It is so complete. Near the close of his life, Gamaliel Bradford, eminent American biographer, was copying *Girard,* a novel he had written forty years before, while in his late twenties. In it were the words—

> There is something in the world we cannot come near as we are now, something so near and dear to us, that when we once begin to long for it, all else in life becomes wearisome and vain and unprofitable, something that forever draws us to it, and yet between us and it there is fixed an insuperable bar. When one has felt that, one's life is nothing, death is nothing, existence is nothing but a striving to be

brought nearer and nearer to that. Call it God or what you will, it is the only thing we seek.

He paused and added from the more mature reflection of a time forty years later—

Alas, nowadays I should know no better what to call it than I did then. Nowadays I should give it a less vague and mystical color, should define it more as a mere ennui, perhaps just at present as a mere physical malaise. Yet, after all, the attitude of forty years ago may be as much justified. It may be God I want, who can say? All I know is, I want something, which is more than even blue sky and books, beautiful and interesting as these are. They do not satisfy. They cannot satisfy. What can? . . . back of it all there is perhaps still God, God, God. What is God? It is my old cry. Why ask what? Yet I can ask nothing else.

Twice, at least, he voiced this same quest in poetry:

Day and night I wander widely through the wilderness of thought,
Catching dainty things of fancy most reluctant to be caught,
Shining tangles leading nowhere presently unravel,
Tread strange paths of meditation very intricate to travel.

Gleaming bits of quaint desire tempt my steps beyond the decent,
I confound old solid glory with publicity too recent.
But my one unchanged obsession, wheresoe'er my feet have trod,
Is a keen, enormous, haunting, never-sated thirst for God.

The other is in "Shadow Verses," recently published by the Yale University Press:

I think about God
Yet I talk of small matters,
Isn't it odd
How my idle tongue chatters?
Of quarrelsome neighbors,
Fine weather and rain,
Indifferent labors,
Indifferent pain,
Some trivial style
Fashion shifts with a nod . . .
And yet all the while
I am thinking of God.

Jesus said, "Ye are the light of the world!"

THE CLERGY AND THEIR HONORARY DEGREES

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Among the symbols which are supposed to denote the achievement of a certain measure of success in ecclesiastical circles honorary degrees rank high. The possession of a D. D. by a clergyman, for instance, is used as one index, at least, in properly appraising his standing in the world of organized religion. In this respect the teachers and the ministers are witnesses of a similar phenomenon in their respective professions—both are subject to group pressures to secure degrees which will raise their standing in their particular guild or community. Among the former the emphasis is generally upon degrees in course, the M. A. and the Ph. D. With the clergy, while these advanced degrees are receiving stress in some quarters, the real badges of honor are the D. D., LL. D., D. H. L., etc. They represent, in theory, a standard of attainment.

There is an abundance of material which indicates that among religious groups considerable pressure is exerted upon the clergy, both by the laymen and the ministers, urging them to secure an honorary doctor's degree. Much of this one need only hint at.

The colleges and universities were, for the most part, founded by religiously motivated men and women. Harvard,[1] Yale, Princeton and Chicago are conspicuous examples. Schools arose either to train men for the ministry or to furnish laymen with an education dominantly religious or

[1] Harvard College was opened for instruction in 1683 on the foundation bequeathed by John Harvard, minister of the church in Charlestown. The motives of the founders are stated in *New England's First Fruits,* London, 1643: "After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the civill government: One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." *Official Register* of Harvard University, The Theological School, Vol. XXIX, March 29, 1932, No. 10, p. 5. Cambridge, Massachusetts.

denominational in tone. The clergy were closely allied to these schools. They sent their children to them and advised members of the congregation and the community to do likewise. The clergymen often became, as they still do, members of the boards of trustees or presidents of these privately controlled schools and colleges.

This relationship and cooperation continues into the present. Service for the college by a minister or elevation to a conspicuous place in the denomination or the community merits attention and special recognition at commencement time.

The prestige of a D. D. is considerable. It sometimes happens that a fashionable church will hesitate to call a man who does not possess a doctor's degree of some sort, or once having called him, arrangements are soon made whereby he is granted the degree of Doctor of Divinity or Doctor of Laws. The *modus operandi* is an open secret.

In order to take care of the demand for degrees on the part of the ministers and others, various correspondence schools have opened up in several parts of the country. For a relatively small sum of money and the reading of a few books, Oskaloosa University, Oskaloosa, Iowa, or Oriental University, Washington, D. C., would grant to a clergyman, within reach of the mail service, the degree of Doctor of Divinity. (Ph. D.'s have been secured in the same manner.) These two schools have ceased their operations. The president of the first one committed suicide and the second was closed by the United States Government, together with some other schools of that sort.

It is not my purpose to imply that all ministers have taken to getting a doctor's degree. Many are not interested. However, the preference for plain "Mister" is not a representative attitude.

One of the best sources for data dealing with the clergy and their honorary degrees is *Who's Who in America.* The

individuals in these pages are supposed to have achieved a fair measure of prominence or success—the two terms are frequently synonymous. Whatever objections may be raised to the selection, it is at least the best collection of its kind available.

Proceeding on the assumption that the clergy in this volume are fairly representative of the successful clergymen, a study of the honorary degrees obtained by this group reveals quite clearly the emphasis on these symbols of achievement. The following tabulations are concerned with various aspects of the distribution and the sources of the honorary degrees held by the Protestant and Jewish clergymen whose biographical sketches appear in *Who's Who in America,* 1932-33.[2]

Table I shows the actual number of the clergymen in the leading denominations whose names appear in the above volume, and the proportion of those who possess honorary degrees. It indicates, for example, that 76.3 per cent. of all the clergymen under discussion have a D. D., or an LL. D., or the like. There are several groups which rank exceptionally high. The Presbyterians (Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S., the two main bodies) have a percentage of 86.1 holding such degrees; the Universalists 87.5; and the United Brethren 91.3.[3] The Methodist Episcopals with 79.6 per cent., the

[2] There are numbers of clergymen in *Who's Who in America* that are listed as college presidents, educators, etc. But unless they are designated as clergymen, evangelists, or in similar professions, I have not included them in this study, since, no doubt, many of these men no longer regard themselves as ministers. The Roman Catholics have not been included, since so many of their degrees have been obtained from Catholic schools abroad that there is no comparable basis for Catholics and others. There are 226 Roman Catholic priests and prelates in the volume. This is .8 per cent. of all the Roman Catholic clergymen in the United States. Negroes have been omitted, because there are too few to furnish an adequate body of data from which to draw any valid conclusions. There are 12 Negro clergymen in *Who's Who in America,* 1932-33.

[3] For the religious groups represented by less than 100 in *Who's Who in America* objection may be made that the number is too small upon which to base any sound calculations. It may be argued, on the other hand, that the names appearing in this publication are there through a method of sampling, and therefore the condition represented by even the smaller figures is approximately accurate. However, since it is a general phenomenon which is here being taken into account, with no special emphasis upon the differences between all the groups as regards honorary degrees the point is of no particular importance here. In the case of the Jews, who have the low percentage of 41.1 holding honorary degrees, the question may be raised as to whether this is not due to the large number of foreign-born rabbis. Twenty-four out of 51 rabbis in *Who's Who in America* were born outside the United States. However, there is no appreciable difference between the foreign- and native-born rabbis who hold honorary degrees.

TABLE I

NUMBER OF CLERGY IN "WHO'S WHO IN AMERICA" (EXCEPTING CATHOLICS AND NEGROES) AND THE NUMBER HOLDING HONORARY DEGREES

TYPE OF INSTITUTION	Baptists (b)	Congregationalists	Disciples	Lutherans (c)	Methodist Episcopals (d)	Presbyterians (e)	Presbyterians—All Branches	Protestant Episcopals	Reformed	Unitarians	Universalists	United Brethren	United Presbyterians	Jews	Total in "Who's Who"
Number in "Who's Who"	424	245	59	134	457	485	557	353	40	59	24	23	48	51	2,879(f)
Number holding honorary degrees	325	174	33	105	364	418	467	273	32	29	21	21	40	21	2,015(g)
Number holding honorary degrees or a Ph. D.	342	187	40	112	388	431	483	285	35	31	21	21	41	29	
Percentage of all clergy in "Who's Who" (a)	1.3	4.3	0.59	1.9	1.7	4.7	3.8	5.9	1.6	12.1	4.8	1.0	5.2	4.7	
Percentage in "Who's Who" holding honorary degrees	76.6	71.0	55.9	78.3	79.6	86.1	83.8	77.3	80.0	49.1	87.5	91.3	83.2	41.1	76.3
Percentage in "Who's Who" holding honorary degrees or a Ph. D.	80.6	72.2	67.7	83.5	83.5	88.8	86.7	80.7	87.5	52.5	87.5	91.3	85.4	56.8	

(a) Statistics for the number of clergymen in the denominations taken from *The New Handbook of the Churches*, edited by Charles Stelzle, published by the Federal Council of the Churches of Christ in America, 1931.

(b) Only those clergymen in the Northern and Southern Baptist Conventions have been taken into account in these calculations.

(c) Lutherans—those in definite foreign-language groups have been omitted from the total number of Lutherans used as the base for the calculation of the percentage in *Who's Who in America*, though the total of 134 listed in this table includes all the Lutherans in the volume. There are merely a few of the clergy of foreign-language groups in *Who's Who in America* (and these are not always discernible), but thousands in this country. To have included these in the base on which to calculate the percentage in *Who's Who in America* would obviously have placed the Lutherans in an unfair position when compared with other denominations.

(d) Only those clergymen in the Methodist Episcopal Church, North and South, have been here taken into account.

(e) In these tables, unless otherwise noted, Presbyterian includes only the two largest bodies (Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S.).

(f) The total includes every clergyman in the volume. There are 226 Catholics and 12 Negroes.

(g) This total does not include the Catholics and Negroes.

Reformed with 80 per cent., and the United Presbyterians with 83.2 per cent. are also high. All branches of Presbyterians have a percentage of 83.8. If there be added those who possess a Ph. D., while not holding an honorary degree, the ratio is still higher, as the table shows.

If we assume that the clergy in *Who's Who in America* represent the characteristic ambitions and behavior prevalent in their groups, the data points to the conclusion that all denominations are affected by the urge or pressure to obtain these symbols of honor, the Presbyterians more so than any of the other larger denominations.

In Table II are the number of the higher institutions of learning of various types which have granted honorary degrees to the ministers. The distribution clearly shows that

TABLE II

NUMBER OF EDUCATIONAL INSTITUTIONS GRANTING HONORARY DEGREES TO CLERGYMEN IN "WHO'S WHO IN AMERICA" (EXCEPTING CATHOLICS AND NEGROES) ACCORDING TO TYPE OF SCHOOL AND RELIGIOUS DENOMINATION

TYPE OF INSTITUTION	Baptists	Congregationalists	Disciples	Lutherans	Methodist Episcopals	Presbyterians	Protestant Episcopals	Reformed	Unitarians	Universalists	United Brethren	United Presbyterians	Jews
Privately controlled colleges and universities (accredited)	55	53	12	20	68	82	49	40	14	2	6	11	5
Publicly controlled colleges and universities (accredited)	7	5	1	---	11	6	12	---	1	---	---	---	5
Non-accredited schools	15	12	7	4	19	16	5	---	2	4	---	1	---
Non-listed schools	14	7	5	4	16	14	5	---	---	---	8	1	1
Theological schools	4	2	1	5	2	2	9	---	3	1	---	2	2
Non-listed theological schools	4	2	2	2	2	3	2	---	2	1	---	---	---
Canadian, European and others	4	6	---	1	3	13	9	---	---	---	---	---	1
Total	113	87	28	36	121	136	91	40	22	8	14	15	14

in denominations like the Baptist, Methodist, Presbyterian, which have many schools, the degrees are gathered from a large number of institutions. The Congregationalists, a comparatively small religious body, have obtained degrees from a surprisingly large number of schools. The Episcopalians, also, in proportion to the number of schools which they control, have secured degrees from many institutions of higher

learning. The Baptists, Methodists, Presbyterians, and the Disciples, a smaller group, are particularly noted for the support given to little obscure denominational schools which depend for their maintenance upon the good-will and cooperation of the churches and the clergy. One way to invite and insure assistance is to grant honorary degrees. The statistics prove that this has been done to a considerable extent.

For instance, the number of honorary degrees received by clergymen in a few of the denominations from the colleges and universities in this country according to type of school is given in the following table. (This does not include the degrees from theological seminaries which will be dealt with later.)

It will be observed that the Baptists, Disciples, Methodists and Presbyterians lead among those relying for a proportion of their honorary degrees upon the schools which are not listed by the United States Department of the Interior in the *Statistics of Universities, Colleges and Professional Schools for 1927-28,*[4] and upon those which are listed but not accredited by any of the established accrediting agencies whose ratings are used by the American Council on Education.[5] Practically a fifth of the Baptist, Methodist and Presbyterian honorary degrees have been given by these obscure schools, and in the case of the Disciples, nearly thirty per cent.[6]

A list of the privately controlled colleges and universities which have granted honorary degrees to ministers whose names appear in *Who's Who in America* is shown in Table IV.[7] They are ranked in the order of the number of degrees

[4] *Statistics of Universities, Colleges and Professional Schools for 1927-28.* United States Department of the Interior, Bulletin 38.

[5] "Accredited Higher Institutions," reprinted from *The Educational Record,* April, 1930.

[6] On account of the low base figure of 48 for the Disciples the accuracy of the comparative percentage may be questioned. However, the fact that they have obtained these degrees from 12 of these non-accredited and non-listed schools and 12 accredited shows their heavy dependence for degrees upon the schools with low academic rating.

[7] It is evident that Table IV is not as true an index to the policies of the colleges and universities as would be data obtained direct from them giving the *total* number of the honorary degrees granted to ministers. But information obtained by the random sampling of some of these schools shows the same general trend as is here represented.

granted. Only those institutions which might have given ten or more degrees are listed here. Column two contains the number of students in these institutions. (See footnotes of tables.) In cases where the majority of degrees from a privately controlled school have been given to members of a specific religious group, the name and the number so given are recorded in column three. Column four shows the total number by each school to the clergy in *Who's Who in America.*

TABLE III

TYPE OF SCHOOL BESTOWING DEGREES	Bapt.	Cong.	Disc.	Luth.	M. E.	Pres.	P. E.	U. Pres.
1. Privately controlled accredited schools	352	192	33	112	441	482	296	43
2. Publicly controlled accredited schools	11	14	1	---	14	12	20	--
3. Non-accredited schools	75	27	9	13	83	92	6	1
4. Non-listed schools	22	12	5	5	20	27	6	1
Total	460	245	48	130	558	613	328	45
Percentage of total degrees from schools 3 and 4	21.0	15.9	29.0	13.8	18.4	19.4	3.6	4.4

Some rather striking facts appear in this table. First of all, it is significant that some of the smallest institutions have bestowed the largest number of honorary degrees to the religious leaders. The University of the South, for instance, with a student body of 343, has given more such degrees to men included in this study than any other school in the United States save Syracuse University, with a student body of 4,569. Hobart is next with 45 degrees and 460 students. These are Episcopalian schools, about which more will be said later. By comparison, the University of Pennsylvania, with about 10,000 students, has granted but 11 degrees possessed by clergymen in *Who's Who in America.*

Other comparisons may be made. Three schools, the University of the South, Hobart, and Trinity (Conn.), all

Episcopalian, with a combined student body of 1,074, have granted 120 degrees to the clergymen under discussion. This is more than those given by Harvard, University of Southern California, New York University, University of Pittsburgh, Princeton, Columbia, and Pennsylvania combined. Their total student body if combined would be over 80,000 and the degrees granted are but 107.

One school, like Kenyon, with 280 students, has given 24 degrees, as many as Pennsylvania and Harvard combined. Ohio Wesleyan, with 1,691 students, has given 37 degrees, which is more than Yale (with a large divinity school), which has granted 35.

A couple of dozen of the smaller colleges like Missouri Valley, Centre, Randolph Macon, Westminster (Mo.), Westminster (Pa.), The Presbyterian College of the South, Cornell (Iowa), Georgetown College, Southwestern University (Texas), Grove City, St. Stephens, Hampden-Sidney, and Hanover have each granted practically as many, and most of them far more, honorary degrees than Harvard, Princeton, or Boston University, a stronghold of Methodism, which alone has 11,000 students.

Some colleges and universities, such as Vanderbilt, have never followed the custom of granting honorary degrees to ministers. The University of Chicago has granted only 5 honorary Doctor of Divinity degrees in its entire history, the last one in 1916 to Henry Churchill King, then president of Oberlin. All of the recipients are deceased.

In order to discover what correlation, if any, exists between the size of the student body and the number of honorary degrees obtained by the clergy in *Who's Who in America* from the privately controlled colleges and universities in this country, the writer used the Pearsonian coefficient of correlation. Only those schools with a student body of 1,850 or less were used, since these composed a homogeneous group. They were divided into classes with a range of 50

students in each: 1-50; 51-100, etc. The results obtained were: r equals + .3601 and P. E. ± .03903. This indicates a low correlation between the size of the student body and the number of degrees which has been granted.[8]

At this point it may be suggested that since the larger universities do not generally bestow honorary degrees to individuals until they have become relatively prominent, the chances are that the greater proportion of the clergy who receive degrees from the larger institutions are already in *Who's Who in America* or will eventually appear in those pages. A reading of the biographical sketches of the clergy reveals that the larger institutions of learning have honored, with few exceptions, only the most prominent of the ministers. Larger schools are not, as a rule, giving degrees to the lesser luminaries. On the other hand, the smaller schools grant a relatively greater proportion of their honorary degrees to obscure divines. Hence, since *Who's Who in America* contains the names of those individuals who are presumably better known, the smaller institutions have probably given proportionately many more honorary degrees to the clergy than those that appear in its pages. This hypothesis seems sound, unless it can be demonstrated that the smaller colleges have an uncanny way of being able to detect and predict successfully the men of the cloth who will finally arrive in *Who's Who in America.*

The theological seminaries, as far as this study is concerned, have given in general but few honorary degrees. Some of the better-known and largest seminaries, such as Union in New York City and the Southern Baptist at Louisville, Kentucky, with student bodies of 520 and 424, respectively, have never bestowed any honorary degrees. Andover, the oldest theological school in the United States, has followed the same policy.[9] On the other hand, the Episcopalian semi-

[8] Since the size of the various student bodies has varied over the period in which these degrees have been granted, this correlation is only an approximation.

[9] This data was secured through correspondence with the respective schools.

naries have been very liberal in giving these degrees, as will be observed directly.

The Protestant Episcopal clergymen as a group constitute an interesting object of study. Six per cent. of these priests get into *Who's Who in America.* (See Table I.) While a comparatively small number of these men have received their honorary degrees from privately controlled schools, yet they have obtained more of these degrees from publicly controlled colleges and universities in terms of numbers or percentage than any other group. It would seem to indicate that the Episcopalians have standing in the community, that their priests are held in high esteem by those who have charge of the publicly controlled institutions of higher learning. Men of wealth are frequently on the boards of trustees of these schools. A high percentage of the bankers of the northeastern section of this country, particularly, who are in *Who's Who in America,* are Episcopalians.[10]

Moreover, several of the well-known eastern universities have granted more honorary degrees to Episcopalian clergymen than to any of the others. Columbia has given them 13 out of the 18 listed in this study, and Pennsylvania 9 out of a total of 11. Harvard, in spite of its Unitarian tradition and affiliations, has given them more than any one other group. Princeton, dominantly Presbyterian, has granted them more than any others outside of the Presbyterian.

The Episcopalian schools, however, are responsible for most of the honorary degrees held by their divines. Five of their colleges have given them 157 degrees, as follows:

Their leading theological seminaries, Berkeley, Episcopal Theological, General Theological, Nashatoh House, Philadelphia Divinity, Seabury, and Virginia Theological, with a total number of 457 students, have granted 120 honorary degrees to their own clergy and 1 to a Baptist. Of the 456 honorary

[10] A statistical study of the relationship of bankers, manufacturers, etc., to religious groups and educational institutions is being made. While it is, as yet, uncompleted, by inspection of the data, I have concluded that the above statement is essentially correct.

INSTITUTION	Number of Students	Degrees to P. E.	Total Degrees Granted
University of the South	343	46	46
Hobart	460	44	45
Trinity	271	27	29
Kenyon	286	24	24
St. Stephens	109	16	16
Total	1,469	157	160

degrees granted in this country to Episcopalian priests, 277, or 61 per cent., were granted by 12 of their own schools.

This factor of religious endogamy observed in the Episcopalian circles is by no means peculiar to them. The other divisions of Christendom manifest the same phenomenon. The denominational schools, almost invariably, as far as the record in *Who's Who in America* is concerned, have given

INSTITUTION	Number of Degrees to Baptists	Total Degrees Granted
Baylor	29	31
Denison	27	27
University of Richmond	21	24
Mercer	21	21
University of Rochester	16	20
Georgetown College	17	19
Wake Forest	18	18
Colby	12	13
Colgate	12	13
Franklin	11	12
Linfield	11	12
Bucknell	9	10
Carson and Newman	10	10
Hillsdale	7	10
Shurtleff	10	10
Union University, Tenn.	26	26

practically all their honorary degrees, where bestowed upon clergymen, to those of their own religious faith. Among the Baptists, for instance, note the following tabulation:

The Methodists exhibit a similar tendency:

INSTITUTION	Number of Degrees to Methodists	Total Degrees Granted
Wesleyan	32	42
Ohio Wesleyan	36	37
Alleghany	29	32
Dickinson	14	21
Cornell, Iowa	15	16
De Pauw	18	18
Northwestern	12	15
Boston University	7	14
Mount Union	13	13
Baker	11	12
Randolph Macon	12	12
Southwestern Unversity, Texas	12	12
Centenary	11	11
Albion	10	10
Birmingham-Southern	9	10
Emory	10	10
Asbury	14	14
Upper Iowa	9	12

The Disciples, Presbyterians, Lutherans, Universalists, Unitarians, United Brethren, Reformed, and the Jews have followed similar policies, as a glance through Table IV will show. The Congregationalists, however, have pursued less of an isolationist policy than the others, though it cannot be said that they have been as liberal to other sections of Protestantism as they have to their own.

The denominational colleges and universities have, in the manner in which they have bestowed their academic favors, helped to perpetuate the separate compartments into which Protestantism is divided.

While it is somewhat outside the compass of this paper to discuss the proportionate number of the clergy who are admitted into the company of those in *Who's Who in America,* it is of interest to note that the Congregationalists, Presbyterians, United Presbyterians, Episcopalians, Unitarians, Universalists, and Jews have a considerably higher percentage of their number in this catalogue than the other religious divisions. If there is a high positive correlation between

TABLE IV

PRIVATELY CONTROLLED EDUCATIONAL INSTITUTIONS GRANTING HONORARY DEGREES TO CLERGYMEN IN "WHO'S WHO IN AMERICA" (EXCEPTING CATHOLICS AND NEGROES) LISTED IN ORDER OF NUMBER OF DEGREES GRANTED

Accredited Institutions	Number of Students (a)	Number of Degrees to One Denomination	Total Degrees Granted
Syracuse	4,569	34 Methodist Episcopals	55
University of the South	343	46 Protestant Episcopals	46
Hobart	460	44 Protestant Episcopals	45
Wesleyan	622	32 Methodist Episcopals	42
Brown	2,077	24 Baptists	37
Ohio Wesleyan	1,691	36 Methodist Episcopals	37
Yale	5,019	11 Congregationalists	35
Alleghany	603	29 Methodist Episcopals	32
Baylor	3,662	29 Baptists	31
Wooster	934	29 Presbyterians	31
Davidson	626	29 Presbyterians	29
Trinity	271	27 Protestant Episcopals	29
Denison	871	27 Baptists	27
Lafayette	1,098	25 Presbyterians	27
Wittenberg	1,075	21 Lutherans	25
Southwestern (Tenn.)	453	25 Presbyterians	25
Kenyon	286	24 Protestant Episcopals	24
University of Richmond	981	21 Baptists	24
Williams	815		23
Dartmouth	2,258	14 Congregationalists	22
Washington and Lee	909	11 Presbyterians	22
Dickinson	574	14 Methodist Episcopals	21
Mercer	720	21 Baptists	21
Amherst	772	15 Congregationalists	20
Hampden-Sidney	258	20 Presbyterians	20
University of Rochester	1,302	16 Baptists	20
Temple	9,862		20
Georgetown (Ky.)	325	17 Baptists	19
University of Pittsburgh	10,513	13 Presbyterians	19
Columbia University	13,848	13 Protestant Episcopals	18
De Pauw	1,632	18 Methodist Episcopals	18
Monmouth	633	18 United Presbyterians	18
Muhlenberg	470	18 Lutherans	18
Union (New York)	1,403	7 Protestant Episcopals	18
Wake Forest	663	18 Baptists	18
Washington and Jefferson	514	15 Presbyterians	18
Westminster (Pa.)	521	18 Presbyterians	18
New York University	26,091		17
Cornell (Iowa)	551	15 Methodist Episcopals	16
Presbyterian College (S. C.)	272	13 Presbyterians	16
St. Stephens	109	16 Protestant Episcopals	16
Franklin and Marshall	681	8 Reformed	15
Muskingum	1,066	8 United Presbyterians	15
Northwestern	11,492	12 Methodist Episcopals	15
Oberlin	1,715	14 Congregationalists	15
Princeton	2,488	10 Presbyterians	15
Boston University	11,181	7 Methodist Episcopals	14

TABLE IV—Continued

PRIVATELY CONTROLLED EDUCATIONAL INSTITUTIONS GRANTING HONORARY DEGREES TO CLERGYMEN IN "WHO'S WHO IN AMERICA" (EXCEPTING CATHOLICS AND NEGROES) LISTED IN ORDER OF NUMBER OF DEGREES GRANTED

Accredited Institutions	Number of Students (a)	Number of Degrees to One Denomination	Total Degrees Granted
Occidental	718	8 Presbyterians	14
University S. California	10,668	9 Methodist Episcopals	14
Ursinus	460		14
Coe	1,135	11 Presbyterians	13
Colby	680	12 Baptists	13
Colgate	973	12 Baptists	13
Grinnell	745	10 Congregationalists	13
Grove City	713	7 Presbyterians	13
Harvard	7,811		13
Mount Union	596	13 Methodist Episcopals	13
Tufts	2,083	12 Universalists	13
Westminster (Mo.)	327	12 Presbyterians	12
Baker	482	11 Methodist Episcopals	12
Franklin, Ind.	309	11 Baptists	12
Hamilton	420	7 Presbyterians	12
Linfield	326	11 Baptists	12
Otterbein	684	8 United Brethren	12
Randolph Macon	263	12 Methodist Episcopals	12
Southwestern University (Texas)	534	12 Methodist Episcopals	12
Western Reserve	8,758	6 Presbyterians	12
Bowdoin	554	6 Congregationalists	11
Centenary	527	11 Methodist Episcopals	11
Centre	335	9 Presbyterians	11
Hanover	420	11 Presbyterians	11
Middlebury	654	6 Congregationalists	11
University of Pennsylvania	9,182	9 Protestant Episcopals	11
St. John (Md.)	247	9 Protestant Episcopals	11
Whitman	548	6 Congregationalists	11
Albion	859	10 Methodist Episcopals	10
Augustana	585	10 Lutherans	10
Berea (Ky.)	453	5 Congregationalists	10
Birmingham-Southern	1,073	9 Methodist Episcopals	10
Bucknell	1,101	9 Baptists	10
Carson and Newman	404	10 Baptists	10
Carthage	254	8 Lutherans	10
Dubuque	205	10 Presbyterians	10
Emory	1,356	10 Methodist Episcopals	10
Hillsdale	472	7 Baptists	10
Hope	611	8 Reformed	10
Park	520	10 Presbyterians	10
Shurtleff	296	10 Baptists	10
St. Lawrence	3,212	8 Universalists	10
Transylvania	338	9 Disciples	10
Wheaton	632		10
Non-accredited Institutions:			
Union University (Tenn.)	1,450	26 Baptists	26
Austin	277	21 Presbyterians	22
King, Tenn.	138	16 Presbyterians	17
Asbury	807	14 Methodist Episcopals	14
Upper Iowa	303	9 Methodist Episcopals	12
Olivet	274	10 Congregationalists	11
Emporia	380	11 Presbyterians	11

(a) Number of students listed in United States Department of the Interior, *op cit.*, less preparatory and special students. In some cases these students number more than those enrolled in regular full-time college courses.

In this table Presbyterian denotes all branches of the Presbyterian denomination.

academic training and chances of getting into *Who's Who in America,* as the publishers claim,[11] the above facts seem to bear out that contention. These denominations have better trained ministers than many of the others, such as the Baptist, Disciples, and Methodists, for example.

There are additional conclusions which may be drawn from the data compiled for use in this study. But the central theme would seem to be clearly established. Among the symbols denoting honor and achievement for clergymen, the possession of an honorary doctor's degree receives an exceedingly high rating.

[11] *Vid.* Albert Nelson Marquis, *Who's Who in America,* 1932-33, Chicago, Illinois, p. 19ff.

THE LAYMEN'S INQUIRY ON JAPAN

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SUPPLEMENTARY material to *Re-Thinking Missions* has now been published in two series of books. Part one consists of three separate volumes devoted to India-Burma, China and Japan, respectively, for the major contents of which the authors of *Re-Thinking Missions* assume responsibility. Part two is issued in the form of three additional reports on the areas just mentioned, compiled by the individual members of the research staff from the abundant data collected by them in preparation for the survey of the former group. To this second series has been added a fourth volume on the home base and missionary personnel, selected again from the data of the research experts.

The present review is confined to the two volumes thus made available on Japan, one by the "appraisers," the other by the "fact-finders." The former is designated on the title-page, *Laymen's Foreign Missions Inquiry, Regional Reports of the Commission of Appraisal, Japan;* the latter, *Laymen's Foreign Missions Inquiry, Fact-Finders' Reports, Japan.* The numbering of the volumes in the two series is made continuous so that the former of the two Japanese studies appears as volume three of supplementary series, part one, while the latter book becomes volume six of supplementary series, part two. This sort of an arrangement in publication is manifestly awkward, but need give no special trouble when once fathomed.

The difficulties are much more penetrating, however, than those of mere external editorial technique. Repetition is the soul of the volume by the appraisers, a repetition that consists mainly of the republication of data more adequately available in the report of the fact-finders. This repetitious penchant is

indulged with a magnificence of superfluity that suggests natures accustomed to doing things in a large way. The office editor of the volumes is of course not responsible for this. We catch glimpses now and then of his struggle against repetition. Given the forms into which he had to cast his metal, his handicraft reveals the skilled workman. It is unfortunate that he had to pour the same material into practically identical molds.

This point should be made more specific. The subjects covered, in so far as they concern directly Christian missions in Japan and their environment, are exactly the same in both volumes, namely, rural missions in relation to their economic and social backgrounds, missions and industrial development, the church and the mission, some phases of the educational situation and, finally, women's interests and their activities. To be sure, certain special phases of the two volumes must be recognized. Each of the articles in the report from the fact-finders is signed by the specialist who conducted the investigation. This definitizing of responsibility gives stability to the book and tends to bring a sense of assurance to the reader. A preface from the pen of the general director of the research bodies, Dr. Galen M. Fisher, furnishes a well-balanced and highly pertinent review of the data turned in by the fact-finders. The Japanese studies proper are introduced by a general survey of Japan and the Christian enterprise conducted there, written by Dr. Harvey H. Guy, the chairman of the Japan group. All of the articles in the fact-finders' volume are consistently of high grade. No previous study of Christian missions in Japan in relation to their social, economic and cultural backgrounds compares with this for breadth of factual basis, reliability of analysis, and timeliness of recommendation. The reason for this excellency of result lies in the fact that competent men and women gave the necessary time to the first-hand investigation of areas of activity, with adequate recognition of the experience and

opinions of Japanese Christians and missionaries on the field, as well as of Japanese leaders outside the Christian movement itself.

Over against this, only two of the articles in the volume by the members of the Commission of Appraisal are signed. These occur as sections one and two of a chapter on secondary education in Japan under Christian auspices, the former by Agnes Hocking, the latter by Edgar H. Betts. An editorial note prefixed to this volume informs us, however, that while various subcommittees formed among the personnel of the appraisers are primarily responsible for the regional reports, yet, the material as published was "adjusted to criticisms and suggestions of the Commission of Appraisal at its regular meetings." While general responsibility is thus fully recognized, it is not difficult to detect the individuality of particular contributors in the great variability which the studies present from the standpoint of accuracy in detail and insight into the problems discussed.

An important minor point of difference between the two books lies in the fact that to the appraisers' volume is appended a chapter entitled "Problems to Be Explored," regarding which the editor says, "These editorial observations are based on the abundant materials (printed and unprinted) secured by the Commission of Appraisal, including discussions and interpretations, and recorded in the stenographic transcripts of its regular meetings (1931-32)." They are not to be taken as formally "approved" by the Commission; nevertheless they are given status by the fact that they have been reviewed by the chairman of the Laymen's Foreign Missions Inquiry as well as by other accessible members of the Commission of Appraisal. The statements made in connection with this explanation of "Problems to Be Explored" are worthy of careful examination by students of modern missions. They are in the spirit and capacity of the best chapters of *Re-Thinking Missions,* and although not dealing

specifically with Japan, constitute, in the opinion of the reviewer, the finest portion of the appraisers' published volume on this field. This point will be returned to at the close of this review.

With the exceptions noted the two volumes are practically identical in the objective factual material presented. Of course, this similarity does not extend to conclusions drawn from the data. In this latter respect the appraisers' volume offers some important and independent recommendations. Be this as it may, however, readers in many cases will undoubtedly be led to wonder why two books at all. One is reminded of the old adage that too many cooks spoil the soup. Not that the material of the studies is comparable with soup. Rather, we are here presented with a couple of full-course dinners, one an altogether excellent repast, the other in no small part cooked over a second time from the former. *Japan* by the appraisers, for example, consists of almost exactly two hundred pages of main text. Over one-third of this content (calculating the number of words actually published) consists of outright reprint of material already available in either the fact-finders' volume or in *Christian Education in Japan* by the independent commission on Christian education, mainly from the former book. The necessity of all this repetition is not apparent.

It is unfortunate that the appraiser's volume was not more finely sifted prior to publication by someone thoroughly competent to check details. It is rather discouraging, for example, to learn that it was not until 1868 that the public edicts against Christianity were removed, that the snow never disappears from Mount Fuji, that "there is an uncertain number of kindergartens attached to churches," that "*apparently* (italics mine, D. C. H.) the Japanese farmers use more hand labor and less animal power in the fields" (as compared with the farmers of the Yangtse basin), etc.

This sort of inaccuracy and indefiniteness, extending to

matters of small detail, does not tend to lessen the anxiety of the reader regarding the reliability in larger areas of the proffered data and the conclusions based thereon. For one has the right to expect that a capacity for a rigorous approach to objective situations, not to mention sobriety of judgment, should be primarily and consistently evidenced in the work of those who have ventured to emphasize—and not without grounds—the extent to which missionary vision is made hazy and often unreliable by virtue of a kind of emotional astigmatism. Spots can be found in the appraisers' volume where this inaccuracy and indefiniteness become dangerously close to aspersion. By what right in actual fact, to take an obvious example, is it possible with any fairness at all to lodge against the Christian movement in Japan the criticism—made in the text to include India, China and Japan—that "reasonable governmental requirements, designed for proper ends, such as the protection of the religious liberty of the children in the schools, have been resisted and evaded, not by all mission schools, but by many in each country." The observation of the appraisers at this point only remotely approximates an understanding of the educational situation in Japan. This deficiency is particularly obvious in respect to the overlooking of the governmental attempt to make an exclusive use of the schools as means for securing a religious support for the Shinto state. The quotation savors rather strongly of an Imperial-Hotel-lobby-research technique which finds difficulty in distinguishing between official propaganda and actual fact.

Again, one is led to question seriously the implications of the statement made respecting Christian education in Japan wherein we are informed that "children have become 'foreignized' in schools whose policies were not sympathetic to the cultural heritage of the people." One would like to be put in possession of the real evidence at this point, showing, for example, that mission schools are "foreignizing" their pupils more rapidly than the government schools themselves. It is not

altogether easy to reconcile this criticism with the one met with elsewhere to the effect that mission schools have gone *mombusho,* that is, that they have too docilely followed the stereotyped requirements of the Japanese Department of Education. Or—to take a final example—it is not easy to give unqualified assent to the oft-repeated conclusion that the quality of students in the mission schools is as consistently and universally inferior to that of students in similar government schools as the appraisers seem to think. How reconcile this criticism of the abilities of students in the mission schools with the fact that an institution like Kanto Gakuin Middle School in Yokohama has for some years past set its entrance examinations at the exact hour and day of those conducted in the government schools of the same prefecture and that the Christian school by virtue of the high scholastic and moral reputation which it enjoys in the local community has recently had a larger list of high-grade applicants for admission to the first-year class than have neighboring government schools? Did the appraisers use scientific methods in measuring either the intelligence quotient or the knowledge content of Kanto Gakuin students as compared with those of government schools of the same grade? Absolutely no. Nor has this situation, respecting which mission schools have been rather freely criticized, been given scientific measurement anywhere else in Japan.

Justification for the separate publication of the book by the appraisers, if found at all, must be made to lie in the general conclusions reached regarding situations which Christian missions in Japan confront and in recommendations covering future programs and policies. In these respects "mission-minded" people—to borrow a term from the appraisers—will discover much that should be read, digested and acted on without delay. The high points of these general attitudes and recommendations include: a fine catholicity toward worth-while extra-Christian agencies of social amelioration

and reconstruction, agencies from which Christian missions may not only learn much but also with which they may find opportunity for cooperative effort; advocacy of an organized Country Life Movement for Japan to stimulate and guide thought and practice relative to the basic conditions of rural progress; emphasis on the importance of the development on the part of missionaries and of Japanese Christians alike of a new attitude of intelligent and aggressive leadership in the meeting of the emerging socio-economic problems, a leadership that includes careful research, wise planning, thorough training and, above all, a brave, unselfish devotion; an insistence—and this is one of the most important ideas to be found within the covers of the book—that the substitution of the service motive for the profit motive in business lies at the very center of the Christian "Good-news" to Japan's industrial needs; the suggestion, as fundamental and inclusive in the Christian program, that the representatives in Japan of the Christian forces of the West "covenant with Japan's religious leaders to recover the prophetical elements in the historical emergence of Christianity and to hazard their application on a broad humanitarian and international scale," and that, as primary in such a program, the churches and mission boards of America "encourage missionaries to cooperate in all efforts to dissolve those invidious race distinctions and unbrotherly economic discriminations which hinder the growth of good-will and the maintenance of world-peace."

Recommendations involving more specifically the relations of churches and missions include the reduction of the number of theological seminaries from twelve to two or three, the placing of all churches on an independent and self-supporting basis at the earliest possible date and, in preparation for this desirable status, the adoption on the part of the boards of a policy of annually decreasing subsidies and, finally, that the initiation of action in making requests for missionaries to the boards in the United States of America, as well as con-

trol of the nature of missionary service, be vested in the churches of Japan.

In connection with these observations from the appraisers one ventures to suggest that adequate acquaintance with the actual situation will reveal the fact that the missionary constituency of Japan, in respectable majority, gives its hearty support to these and similar conclusions and recommendations with possibly the single exception of the number of theological seminaries needed in Japan. It is also only fair to point out that these same ideals and policies had large support in the missionary community long before the appraisers arrived on the field, that they emerged in fact from the area of missionary and Japanese Christian leadership itself and that some of them, especially those affecting directly the relations of churches and missions, are already widely in effect—a situation which might well have been more definitely recognized by the appraisers in their report.

The most provocative chapter in the volume by the appraisers, as well as the one that most fittingly deserves careful consideration for certain important detailed recommendations, is the relatively brief presentation of higher education. The appraisers would be the last to claim originality in their own efforts for the data on which their conclusions are here made to rest. Their primary source of information is the published report of the commission on Christian education which conducted a careful survey on the field in the autumn of 1931. It will be recalled by many that the commission recommended, among other programs, the organization of a federated Christian university for Japan. The appraisers reverse this recommendation. Briefly, the reasons advanced by the latter body as grounds for a negative recommendation of such sweeping import are: first, the physical difficulty of effecting a real federation of colleges scattered over such a wide geographical area as are those now existing in Japan; secondly, the difficulty—in fact, an

impossibility, we are told, for many years to come—of securing a competent faculty; thirdly, the difficulty, on the basis of experience, of attracting high-grade students, particularly in view of the competition and superior attraction of government institutions, and, lastly, the difficulty of securing adequate endowment funds, the large part of which must necessarily come from the West. The appraisers say in so many words that they could not advise prospective donors in America to contribute to the establishment of a great Christian university for Japan.

The position taken in this matter by the members of the Laymen's Foreign Missions Inquiry will undoubtedly have large weight in the ultimate determination of the issue; it will perhaps be decisive. The pros and cons of the matter cannot be entered upon here. Fundamentally a theory of education is involved. The appraisers look primarily to government institutions to meet Japan's real educational needs. The merging of the resources of all the Christian colleges in two or three institutions of high grade is favored, however. Along with this, special agencies for conducting Christian work among students of state and private non-Christian institutions are recommended. In the case of private Christian schools entire responsibility for support and initiation is to be lodged with the Japanese just as speedily as is compatible with a decent withdrawal on the part of the missions. Over against this Japanese Christians and missionary educators regard the Christian school as furnishing a distinct and indispensable kind of education. Many who are thoroughly conversant with the facts will be tempted to discover a measure of inconsistency and, perhaps, "lack of faith" in those who criticize Christian mission schools for shortcomings in equipment and quality of output and who, at the same time recommend the reduction and final withdrawal of the very support most necessary to giving these schools a position of real leadership. Some will be further tempted to find in this "hard-boiled"

attitude toward the Christian mission schools of Japan a reflection of the increased firmness toward the Japanese that has recently, in no small measure, colored American national psychology, particularly during the past two years.

For a qualified presentation of the data that lie behind the work of the appraisers, as well as for a statement of various important recommendations and conclusions that in the main corroborate those of the appraisers—with the exception of general education, which the fact-finders did not attempt to cover—one must turn to the volume by the research staff. A great opportunity for the inauguration of a better day for the Christian movement in Japan will be lost if this unequaled study is not permitted to exercise a profound influence on Christian missions in that land all along the line. A few of the more vigorous conclusions of the fact-finders, as indicative of their view-point, follow:

Generally speaking, neither the missionary body nor the Japanese church has a program of action or a social philosophy to match the communists! (H. H. Guy.)

The weakness of the social work of Christians is the lack of an adequate program and trained personnel. The data gathered by the staff show that there are no adequately trained missionary social workers. (H. H. Guy.)

The field for life-term missionaries in Japan is steadily becoming more restricted and in some respects entirely closed. (H. H. Guy.)

There appears to be no adequate solution of Japan's population problem except birth restriction. (F. R. Yoder.)

It may be said that the rural areas as a whole have scarcely been influenced at all by Christianity so far. (F. R. Yoder.)

Rural missions, like all other missions in Japan, have arrived at the cross-roads. The fundamentalist "Christian Epic," with its implication that Oriental peoples are "heathen" to be "saved" by Western Christians, will no longer suffice as a basis for missionary work. (F. R. Yoder.)

No group, however kindly disposed, can win the way into the heart of the Japanese people without understanding their poignant economic

situation, and being equipped to do something practical about it. (R. W. Bruère.)

The American tariff policy has probably been the most serious single obstacle to the industrialization of Japan's major industry [silk], and so to her total program of industrialization. (R. W. Bruère.)

Mr. Bruère admits the possible inexpediency of certain Christian organizations entering with a definite program into such a highly controversial field as that of organized labor, and then continues in words that may well startle the missions into a new stalwartness in the defense of labor—

Nevertheless, it must be recognized that general failure to do so will make it impossible for the Christian forces to win the allegiance of the growing body of workers, as well as their growing body of enthusiastic supporters among the young college and university men and women, or to capitalize, in the interests of Christianity, the emotional and intellectual awakening which is behind the vigorous currents of "dangerous thought" in Japan today.

Vigorous and profoundly important words!

Christianity is in Japan and will remain. No responsible informed person in Japan seems to doubt this. (C. H. Sears.)

The assumption that control follows money appears perfectly natural to a Western mind, but it is seriously questioned by Japanese church leaders. (C. H. Sears.)

There was no divided opinion found regarding the contribution which has been made by the West, through missionary agencies, to the religious life of Japan, but rather general appreciation from Japanese Christians, from Government officials higher and lower, from prominent representatives of other religious faiths, and from the general public. American laymen need have no apprehension at this point. (C. H. Sears.)

Quite contrary to his expectation, the writer is compelled, after the most careful inquiry and serious consideration, to conclude that a psychological situation has been created in Japan (for which the boards are quite as responsible as the missionaries, and toward which influences quite beyond the control of either boards or missionaries have contributed), which renders undesirable the continued maintenance at the present strength of the missionary staffs of the participating boards.

This conclusion is arrived at quite independent of falling missionary budgets.

Accordingly, the writer is convinced that as a rule no new missionaries should be appointed to Japan on life tenure; that persons appointed for highly specialized tasks, pending the securing of qualified Japanese, be appointed for a limited period; that positions now occupied by missionaries be filled by Japanese as rapidly as seems possible and consistent with conserving present values. (C. H. Sears.)

A detailed program worked out by Doctor Sears seems to provide adequately for the new day in the cooperation between the Christian forces of the West and those of Japan. The concluding sections of his article should be consulted for these suggestions. A major provision calls for the appointment of a limited number of "commissioners" who would promote the necessary connectional relations between the churches of America and the Christian forces of Japan. There appears to be no good reason for believing that the sincere adoption of these proposals would not give to Christian missions in so far as they concern the people of Japan a position of new dignity and influence.

We return in conclusion to the last chapter of the regional report by the appraisers. As already stated, this takes the form of an editorial excursus under the title, "Problems to Be Explored." This is the finest justification of the point of view and the best vindication of the most important of the conclusions set forth in *Re-Thinking Missions* that has yet appeared. As we read we seem to be looking with the eyes of a high and holy insight into the real significance of our modern attempt to make the whole world Jesus-like in spirit and practice. The argument so transcends the petty and the irrelevant that we feel led to the very altar of the simple and lovely temple of truth and he who has entered with criticism on his lips feels constrained to remain to pray.

THE MINISTER'S USE OF IMAGINATION

RITTENHOUSE NEISSER
Director Crozer Extension Course

IMAGINATION is the bane and blessing of the soul; it holds the keys to the doors of heaven and the gates of hell. The halls of day cannot be closed against it, nor does it respect the guarded chambers of the night. Unceasingly it brings its good or evil to the human heart. The minister may find it his best friend or worst foe; so must not treat it lightly.

Horace Bushnell defines imagination as "the power that distinguishes truths in their images and seizes hold of images for the expression of truths." E. H. Johnson calls it "*image*-ination, the mind's power of picturing to itself things or even abstractions; of seeing the invisible." Charles C. Peters says it is "nothing more nor less than the holding of constructs before the mind when the corresponding objects are not present to sense."

Imagination is usually classed as "reproductive" or "productive"; the former referring to mental images of what has been seen before, the latter to new combinations of those images. The second of these represents the current popular use of the term, which, in this sense, has been defined as "The process of forming new ideal combinations which depends on the relative absence of objective restrictions, and the consequent freedom of subjective selection."

The need of a rich store of experience is emphasized by Peters, since "imagination draws its materials from the past." He indicates three levels of imagination: "Day-dreaming," where imagination is purposeless and roams at pleasure; "Interpretative imagination," where the mind constructs scenes described by another, and "one sees before him the events which the historian narrates or the situation which the novelist describes," and "Creative imagination" which is

imagination "fully subordinated to a purpose" and which lies behind the work of the inventor, statesman, artist and preacher. According to James Stalker, the principal function of the imagination is to "improve on reality." He declares that "humanity is lighted along the path of progress by the torch of imagination."

Like all other good things imagination has been put to evil uses. It is bad enough when Satan masquerades as an angel of light; but much worse when Michael puts on the trappings of his ancient foe. Often with reason we speak of "mere imagination" or "a figment of the imagination." Experience with our own and other's imagination is not always happy. The perils of imagination are many. Through its magic power there are thrown upon the silver screen of the mind not only pictures which challenge to high purpose, but scenes which degrade and inflame and make it easy to walk in the ways of evil. In the secret chambers of the soul, before these uncensored pictures, the issues of life and death are often settled.

While we may not think much about imagination, it is as present as any other phase of our consciousness. Memory is imagination walking in the pathways of the past; fancy is imagination frolicking; foreboding is imagination feeling its way into fog and danger; vision is imagination peering into a glorious future; desire is imagination longing for the satisfaction of appetite; ambition is imagination winning place and power. Here it is—present, powerful, potentious, prophetic; servant or master of the minister.

Well does Dr. John A. Broadus bear witness to the need of harnessing its great power when he emphasizes the fact that there is "an ethical sense in which we must learn to control the imagination. 'Religion is the art of disciplining the imagination.' The imaginative reproduction of scenes witnessed, read, or heard of; and the imaginative construction of new scenes, may be helpful or harmful to the moral

nature according as these scenes are good or bad, elevating or degrading. It is impossible to estimate what a profound influence a man's imagination has upon his moral and spiritual life; and thus through these channels, as well as more directly, it has for the preacher a momentous importance in his preaching."

We are to consider its possible usefulness to the minister as a student, a preacher, and a pastor.

As a Student. Here he is engaged in a quest for truth. According to Doctor Johnson, "So long as it remains an object of search the truth is wholly a creature of imagination, and must first be imagined if it is to be found." Theology and history will serve as illustrations of this fact.

Henry Ward Beecher says: "Imagination is indispensable to the information of any clear and distinct ideas of God the Father, the Son, or the Holy Ghost."

In his book *The Religious Use of Imagination,* Dr. E. H. Johnson discusses at length the bearing of imagination upon the problem of the Creator. He insists that "the only imaginable origin of change is the creative volition of a self-existent, self-moved Spirit"; that "to the imagination a self-moved Spirit needs no accounting for." He maintains that imagination must refer the order in the universe to intelligence; that it always recognizes purpose in the observed fitness of things to each other; that it sees in man the "image of a Maker"; and that the conception of a personal and perfect God is most congenial to it.

The value of imagination in the study of history can scarcely be overestimated. The minister has a special interest in all history, for it gives a record of God's dealings with men. To quote Doctor Johnson again:

> The historian, too, must be able to see events long past or he cannot make his readers see; he cannot even know what to try to make them see. His imagination must penetrate the transactions in the human breast; he must be able to declare the hidden motives which the makers of

history never avowed even to themselves. Unless he can in imagination so completely recreate the situation as to see all this too clearly to be deluded, he may be an annalist or a teller of fables, but he is not a historian.

Biblical history may be used as an illustration of the fact that no history can be understood without the use of imagination. The Bible is an Oriental book. Dr. S. Parkes Cadman calls attention to the fact that the Orient and Occident are contrasted in the "range and power of imagination." He says: "Eastern peoples endeavor to subdue their souls, while western races are interested in subduing their environment." How literalistic we are! We manufacture a special gate, low as well as narrow, unload the camel and get him on his knees, so that he can go through the needle's eye. The rafter in the man's eye and the camel left in the soup when the gnat is strained out, vex our western souls. Without the use of imagination we cannot hope to understand the Scriptures, from the Creation accounts to the vivid pictures in Revelation.

Dr. John A. Broadus, who won an enviable reputation as an interpreter of the Bible, says:

> "Historical imagination," in reproducing the past, is one of the favorite ideas of our day. In the exercise of it, great care must be taken that it shall be directed and controlled by thorough knowledge of the times reproduced, and true sympathy with their spirit, or we shall carry back our own experiences and our modern conceptions, and make, as historical description often has done, an utterly erroneous representation. But with this caution, historical imagination may be declared indispensable, not only to description of Scripture history, but to the just comprehension of the whole system of doctrine and duty, for all rests upon a basis of fact.

The real progress which has been made in biblical study has been made through the use of the historical imagination. The same need of imagination is evident in the minister's approach to other studies in which he has a vital interest, such as archeology, psychology, sociology and pedagogy.

As a Preacher. The preacher's purpose is to make truth so real that it grips the soul and transforms the life of the hearer. This is best accomplished, not by long-drawn-out arguments and tiresome tirades, but by vivid pictures. When Will Rogers says: "What the country needs is dirtier finger nails and cleaner minds," no one has to write a book to explain what he means.

Jesus is the supreme example of power in the use of imagination. When he says "I beheld Satan as lightning fall from heaven" he crystallizes into a sentence the theology and history of the ages. He came to introduce his Father to his wandering children. As Dr. S. Parkes Cadman has said:

> Jesus revealed him in the parables in ways forever beyond the reach of theological formulæ, metaphysical abstractions, doctrinal refinements and ecclesiastical institutions. . . It is in the imagination of Jesus, as the source and light of Christian idealism, that we must find him afresh and preach him in strict accord with all experience, including that of scientific knowledge.

The preachers who help the people use the method of Jesus: One of these was Cornelius Woelfkin. In a sermon on "Mystic Moods," he says:

> Day is dying in the west. The heavens are declaring the glory of God. The curtains of night are transfigured with the blended shades of amber, crimson, turquoise blue, and all the splendor of tints which defy naming. A strange longing, almost akin to homesickness, rests upon the soul as we admire the sunset, and watch the day being cradled into darkness. Suddenly the optical scientist breaks the muse, saying: "I can explain it all to you. It is nothing but the refraction of light, running at various velocities through particles of moisture suspended in the air by particles of dust." In his learned academic fashion he can reduce a sunset to a mathematical problem. Let him speak in the classroom, but here let him hold his peace. Here we wish to hear Him whose fragrance breathes through all His work, whose thought is woven with matter, whose song is the music of the spheres, and whose dwelling is the light of the setting sun.

Sixty years ago Henry Ward Beecher, in the first of the notable series of "Yale Lectures on Preaching," said:

The imagination, then, is that power of the mind by which it conceives of invisible things, and is able to present them as though they were visible to others. That is one of its most transcendent offices. It is the quality which of necessity must belong to the ministry. The functions of the preacher require it. . . It is, I repeat, the very marrow of faith, or that power by which we see the invisible and make others see it. It is the power to bring from the depths the things that are hidden from the bodily eye. A ministry enriched by this noble faculty will not and cannot wear out, and the preacher's people will never be tired of listening to him. Did you ever hear anybody say that spring has been worn out? It has been coming for thousands of years, and is just as sweet, just as welcome, and just as new, as if the birds sang for the first time; and so will it be for a thousand years to come. These great processes of nature that are continually recurring cannot weary us. But discussions of the systems of theology will. Men get accustomed to repetitions of the same thoughts; but there is something in the love of God and Jesus Christ, and in the application of these things to the human soul, that will give an ever-varying freshness to a ministry which occupies itself with the contemplation and teaching of this law of love, and applying the knowledge to all the varying wants and shifting phases of the congregation. Even though you are forty years in one parish, you will never have finished your preaching and you will not tire your people.

Doctor Cadman, today, bears the same testimony:

I unhesitatingly avow that the secret of power in Christian preaching, the spell by which it finds its way into the hidden chambers of the heart, is a sympathetic imagination. This gift alone maps out the high road to proficiency for the preacher. It enables him to penetrate the thoughts and feelings of others, that he may bring to bear upon them the spiritualities which it visualizes.

As a Pastor. What the minister tries to do in the pulpit in a public way, he endeavors to accomplish even more fully in his visits to the homes of his community. Here he finds a special challenge to his powers of imagination. President Henry G. Weston used to tell the story of a visit to the home

of a woman whose baby had just died. The mother was bowed with grief and met him with the question, "Have you ever lost a child?" When he replied, "I have," she said, "then you may go on, I will listen to what you have to say." But suppose he had not lost a child; would it have been impossible for him to have ministered comfort to her sorrowing heart? Many ministers, like Bishop Brooks, never marry, and in the Roman Catholic Church all of those who are charged with the care of souls lack knowledge through personal experience of the joys and sorrows of wedded life. Does it necessarily follow that their efforts to minister to those who are struggling with the problems of home life are of no avail? No pastor could by any possibility have all the experiences of all the members of his flock; he must find some other way of gaining the knowledge he needs in order to be able to help them. Is it possible then for us to enter sympathetically into the experiences of others? Many have succeeded in doing so. Any husband whose home is blessed with abiding love and who has been compelled by circumstances to keep bachelor's hall even if it be only for a few days, will appreciate the poet's expression of his feelings:

When she comes home again! A thousand ways
  I fashion, to myself, the tenderness
  Of my glad welcome: I shall tremble—yes;
And touch her, as when first in the old days
I touched her girlish hand, nor dared upraise
  Mine eyes, such was my faint heart's sweet distress.
  Then silence: And the perfume of her dress:
The room will sway a little, and a haze
Cloy eyesight—soulsight, even—for a space;
  And tears—yes; and the ache here in the throat,
To know that I so ill deserve the place
  Her arms make for me; and the sobbing note
I stay with kisses, ere the tearful face
Again is hidden in the old embrace.

When we remember that this was written by a bachelor we are encouraged to believe that it is possible to put ourselves in another's place. This can be done only through the imagination. It was because of Paul's power to enter into the experience of others that he could say: "I have become all things to all that I may by all means save some."

When it comes to the cultivation of imagination doubtless each one must work out his own salvation. There is no limit to the opportunities for its development. The broad field of literature and art is open with its challenge to us not only to perceive that which is upon the surface, but to discern the beauty and power of that which is hidden. Nature displays its wonders everywhere, but has secrets which are whispered only to those with understanding hearts. Human life goes on around us, sometimes seeming to be sordid and uninteresting, but the discerning soon discover that there are no "short and simple annals of the poor."

The rewards of imaginative power come to those who are willing to make the effort to develop it. One of these was a lanky New England lad whose school-teacher taught him to develop his power of visualization by forming mental images of what he read, especially in poetry. He became interested and continued his effort to increase his power of imagination through his experiences as soldier, lawyer, newspaper correspondent, world-traveler and preacher of the gospel. So highly developed were his powers of visualization that for years he kept the roll of attendance at the communion service of a church of nearly a thousand members by carrying a mental picture of his congregation to his study and from it marking the church record. None who ever heard Russell H. Conwell read the story of the man born blind related in the ninth chapter of John's Gospel, or who has listened as, with closed eyes, he drew his graphic word pictures of men and events, could doubt the power he had gained by cultivating his imagination. The simple statement in Matthew's Gospel:

"And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of diseases among the people," fired that imagination so that it created a vision in the heart and mind of that great friend of those who needed health and education and salvation which he determined should become a reality; and because of his devoted efforts there stand in Philadelphia today the Baptist Temple with its great congregation, Temple University with its thousands of students, and the Samaritan Hospital which blesses multitudes with its healing ministry.

Is imagination worth cultivating? Even love, "the greatest thing in the world," the motive behind the highest virtue and service, is ineffective:

> Without imagination, which in truth
> Is but another name for absolute power
> And clearest insight, amplitude of mind,
> And Reason in her most exalted mood.

The minister must be a seer as he labors in his study; as he proclaims the unsearchable riches of Christ in the pulpit; as he goes from house to house shepherding his flock; for "where there is no vision the people perish."

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BOOK REVIEWS

Home Base and Missionary Personnel. Volume VII Supplementary Series, Part II of the Laymen's Foreign Missions Inquiry. New York: Harper & Brothers. 1933. Pp. 199. $1.50.

To BE perfectly frank, the last Inquiry Volume seems to the present reviewer less valuable than the three preceding, and less significant than he had expected. For this its several compilers are only in part to blame. In the nature of the case *what an undertaking is about* governs and supersedes the kind of persons and the kind of administration it requires; so that in comparison with the data leading to aims and functions, the data of such a volume as this is necessarily tame. Further, much of the data here presented was collected as early as 1929 and has already become obsolete amid the fierce, swift social changes of the last four years. For example, the number of missionaries in annual demand by the boards, and the temper of students' minds toward missions and toward life itself have changed *toto caelo* since 1929 and still on the road to nobody knows where.

Moreover, the Commissioners themselves rendered this volume less significant than the others by their use—or rather their disuse—of it. Although they drew heavily on the personnel chapter in respect to some bad conditions under which missionaries are forced to work, they departed from it in their estimate of the missionary himself. And their demand for a unified home-base organization was derived from other evidence than appears here. So, one expecting to find in this volume the juicy roots of two of the most contentious of the Commissioners' findings is disappointed.

In short if I were to pick out the meat of the volume for the average minister, I would cite four passages:

> There exist great and valuable missionary educational resources but they are by no means very well piped into, or used by, local churches (pp. 92 and 116).
>
> An important conference of missionary administrators and others said: "In view of the increasing number of life-work decisions which are made before college days, it would seem wise to give greater attention to missionary education among preparatory and high school students."
>
> Missionaries are a pretty good lot (p. 192).
>
> More of them are badly needed (pp. 185-192).

For readers more technically concerned there is of course much more. Let me describe and evaluate it seriatim.

Recruiting and Selecting New Missionaries is a piece of scholarly compiling done by Mr. Charles H. Fahs with his unfailing competence. It includes statements from the Foreign Missions Conference, from a notable conference of foreign board administrators in 1929, from the Student Volunteer Movement, from board secretaries regarding the sources of their candidates. It includes statistics regarding student volunteers and their distribution in types of colleges, a study of motivation, and lists of studies now in process or immediately needed.

Two parts of this material move me to comment. First, the falling curve of missionaries sailing, followed by the still more falling curve of students volunteering, and this sentence: "The forces playing upon the boards which restrict the demands for recruits and the forces playing upon the undergraduate life leading students to look for outlets for life service other than those of the mission fields are too great for an idealistic movement, such as the Student Volunteer Movement, fully to overcome." I should like to add to this sentence the words "unless there is a radical change in one factor." That factor—and it would be the only factor needing radical change—would be the nature of the missionary undertaking. Give me a Christian world mission truly, fully oriented to the *contemporary* world and unreservedly willing to *recreate the society* of that world, and I will find you more first-class student volunteers than you can use in a decade.

Second, the figures on the basis of which Mr. Fahs writes, "The Mission Boards of North America. . . can no longer depend on these outstanding institutions [thirty selected universities], and on others like them, for the growing of missionary conviction. . ." The figures here are quite right but the sentence (also quoted in the Report itself) implies a fallacy. It implies that the boards ever did "depend" on these universities. On the showing of the figures themselves the highest percentage of all missionaries in any decade to come from them was 11.09. The lowest was 6.74. The highest like the lowest is a long way from "dependence." The fact is that those educational centers which are the barometers of American culture never have supplied a large enough proportion of missionaries to make them worth worrying about. This is because a Christian mission could not (I think I am ready to say, never can) be the product of a national culture. The Church College is a dismal alternative, notwithstanding the loud praises of the board secretaries, quoted by Mr. Fahs in the next section of the chapter. (Could a board secretary admit that his own church was producing and he himself accepting inferior candidates?) The Student Volunteer Movement, I believe, should not worry over its falling figures in the great universities, or anywhere else, but set

to work picturing such a world mission—so intelligent, so contemporary, so commanding—that the devoted *and* intelligent students, and only those, in all types of colleges will respond.

Causes for Withdrawal of Missionaries. (*Answers to a Questionnaire to Former Missionaries*) is the most terrifying collection of grouches I ever expect to read. Many a board secretary's and mission superintendent's (to say nothing of a bishop's) ears must have burned to cinders when these letters were written. Yet there is surprising loyalty to the Movement as a whole: only 16 out of 704 would *not* be pleased to have a child of theirs become a missionary; 527 would be unconditionally pleased. One wonders a little if the publication of grouches is fully justified either by results or by good taste. On the whole, as a "mirror for magistrates" I suppose it is.

Missionary Finances is a formidable twelve pages of tabulated figures. By some legerdemain they show that between 1919 and 1929 missionary gifts from "living donors" were still *increasing*—two and a half millions in the decade.

Promoting Missions at Home is so largely descriptive that evaluation is out of place. It reveals a rich variety of techniques in the denominations, quite in keeping with the individualistic age, and relatively little interaction or interinfluence. Yet the two common elements—the project plan and missionary education—are both nuclei for the unified administration which the Commissioners propose.

Missionary Personnel in India, Burma, China, and Japan is also hard to evaluate because of my wish to be fair to the much-loved Fennell Turner, whose death has occurred since his work with the Inquiry. Frankly, however, there seem to me to be two weaknesses in the chapter. The questionnaire and interview appear to have been the only techniques of investigation. It is a pity more objective tests could not have been devised. And the study goes too shallowly into too many subtopics on the periphery of personnel. But perhaps this represents Mr. Turner's unfinished work.

I found myself most impressed at four points. It is said (on page 159) that "missions have been hampered by men and women in places of leadership for which they do not have the qualifications," and the blame is put sharply upon the candidate secretaries (everyone of whom—may they rest in peace—has since fallen a victim to economy). It is too bad we could not have the evidence for this. Upon such evidence the Commissioners must have made their bitterly resented statement about mediocrity. On page 192 occurs a sentence of quite other color, which may or may not be a contradiction of the foregoing: "The total impression made on the writer in regard to the present missionary personnel in India,

Burma, China, and Japan is that the scholastic and cultural preparation of the average group of missionaries surpasses similar groups in the homeland." The reader would welcome an overt attempt at a synthesis.

Mr. Turner's severest criticism falls on *field* administration which, he says (on pp. 161-166), permanently spoils many a good missionary; it gives him no time to learn his language or it assigns him to a post for which he is not trained. His most emphatic and unequivocal recommendation is this (on page 193):

> The situation as it stands today should be made clear to the missionary recruit. He should not be left in any uncertainty as to the function of the missionary of the future. This must be brought out to him when he is recruited for the work, and his training should be to this end. New missionaries will be needed in the future as in the past; but they must be recruited with the full understanding that they are to work under native leaders and their training carried on with this object in view.

The volume—and this review—could not close upon a more salutary note.

RAYMOND P. CURRIER.

The Four Gospels: A New Translation. CHARLES CUTLER TORREY, Professor of Semitic Languages in Yale University. New York and London: Harper & Brothers. 1933. Pp. xii, 331. $3.00.

IN this volume Doctor Torrey sounds his definite and uncompromising challenge to New Testament scholars: All the views, generally held by critical scholarship, are wrong. The four Gospels were not written in Greek and intended for Greek-speaking and Gentile readers; they were written in Aramaic for Jewish readers; not one of them steps out of Palestine for a moment. Far from being written toward the close of the first century, all four were written before the year 70—Mark in the year 40, Matthew shortly after, Luke and John almost simultaneously about 60. In short, "There is not a word in any of the four books that might not have been written within twenty years after the death of Jesus."

Such sweeping and iconoclastic statements from any other scholar would produce at least a gasp of astonishment. Doctor Torrey, however, has been for so long firmly seated on the throne of the late Wilhelm Wrede and has so often sent forth his thunderbolts against this or that firmly entrenched position that this last volume will be by no means a surprise. For many years he has given expression to these views, not alone in his completely excellent (if equally completely mistaken) *The Composition and Date of Acts* but in frequent penetrating notes in discussions in the meetings and *Journal* of the Society of Biblical Literature. The present volume presents his results—a complete translation of the

Greek Gospels, constantly emended to allow the Aramaic, which he understands but which so often the translators did not, to replace the mistaken Greek. In addition to this translation are an essay, "The Origin of the Gospels," in which he states his views, and forty-two pages of notes on the new readings adopted.

The fundamental difficulty of the translation hypothesis appears to be the very early date required for the Gospels. This is the nub of the whole matter. If this cannot be established, the whole hypothesis collapses, for, if anything is certain, it is that coincident with the rise of the Gentile mission came the decline both in numbers and importance of the Jewish Christians. Each year after, say, 50 becomes increasingly improbable for the composition of Aramaic Gospels, not because Aramaic was not being spoken, for of course it was, but because the bulk of the converts was coming from the Greek world. Due to steadily growing hostility on the part of Judaism, the Christians both in Jerusalem and in Palestine in general appear to have been forced into such conformity that they soon withered away. I do not wish to misrepresent Professor Torrey's position, but it would seem to me that it is because he realizes this that he champions so early a date for the writings rather than because the writings themselves appear so primitive.

Nor is the positive evidence in favor of an early date at all convincing. It may very well be—although it is by no means as certain as Torrey maintains—that Mark 13 reflects the mad attempts of Caligula in A. D. 40 to set up his statue in Jerusalem and is part of a booklet written at that time. But does this do more than establish the earliest possible date of composition for the Gospel as a whole, which utilizes this one source? Such reasoning appears to me precarious in the extreme and by no means calculated to neutralize the clear-cut evidences of the lapse of many years. Professor Torrey is undoubtedly correct in his insistence that the early Christians believed the prophets. Zechariah 13:8; 14:2; Daniel 9:26 do predict a destruction of Jerusalem, but—to quote for a moment an author, against whose view Professor Torrey feels it "time to enter a strong protest"—"when the Lucan text of *c.* xxi. is compared with Mark xiii, which it may be taken as certain that the evangelist had before him, it becomes impossible to give a convincing interpretation of the Lucan text except on the assumption that the siege was past history, and that the evangelist had modified his source in the light of an event, well known to all his readers, which required to be placed in the scheme of the history of salvation" (J. M. Creed, *The Gospel According to St. Luke,* p. xxii). But more important than any particular verse or verses is the whole tone of the Gospels. The ecclesiastical tone of Matthew; its identification of

the Kingdom of Heaven with the Christian Church; such a passage as Matthew 18: 15-20, which sounds like a page from the church discipline; the clear-cut thesis, everywhere present in this Gospel, that "everything that has happened has been prophesied, everything that has been prophesied has happened"—so exactly in accord with the views of the second century, for example, of Barnabas and Justin Martyr; the matter-of-fact reference to the afflictions to be suffered before "governors and kings"; the Great Commission with its trinitarian formula, so surprising in view of the apparent baptismal practice reflected in the early chapters of Acts and in the letters of Paul; the story in Luke 10 of the sending out of the Seventy, which most naturally is to be seen as a reflection of the Gentile mission (the seventy nations of the earth in contrast to the twelve tribes) and in keeping with the whole emphasis of Luke-Acts; the highly developed Christology; the identification of Jesus with the suffering servant of Isaiah—these, and they are but a fraction of the evidence which might be marshalled, cannot be ignored. That this situation is satisfactorily explained in the lapse of, at the most, thirty years—in Mark not more than ten—has not seemed to many scholars probable, and even Doctor Torrey's emphatic assertion that they are wrong will probably not convince them of sin.

That the Greek of the four Gospels shows occasional traces of being based in part on Semitic—probably Aramaic—sources, few scholars will deny. It could hardly be otherwise since Jesus and his earliest followers used this tongue exclusively. Nor is it improbable that in the course of this transfer into Greek occasional unintentional alterations took place. Many scholars have pointed out an occasional instance of such a mistranslation. Usually, however, this particular instance has not commended itself to other scholars, although the latter may have their own pet passages evidencing this same phenomenon. That Aramaic sources, written as well as oral, underlie our Gospels and have colored the idiom of their final resting-place is one thing; that these Aramaic sources had been formed into complete Gospels—our Gospels—and were later translated bodily and slavishly into Greek is quite another matter. The literary relationship of the three synoptists can be explained on no hypothesis other than that a Greek Mark was in the hands of the composers of Matthew and Luke, and that, unless one of the latter two used the account of the other, they both had another source in Greek before them. To avoid this conclusion, which has commended itself to every scholar competent to have an opinion since the days of Bernhard Weiss and H. J. Holtzmann, Torrey is obliged to postulate a complicated situation: all four evangelists used only Semitic sources: in the case of all save Luke other men later made

the translations; although Luke wrote in Aramaic, using only Semitic sources, he later translated his Gospel into Greek. Both Luke and the translator of Matthew aided themselves, whenever a faithful use of their source permitted, by the phraseology of the Græcized Mark. Luke furthermore made use of Matthew. Variations from Mark are not to be explained as due to editing by Luke. They simply evidence the fact that his Aramaic sources and Mark's were not strictly identical; he "refused, on principle, to include in his own Gospel any material not found in his own Semitic sources but merely in the Greek of Mark or Matthew."

Furthermore students of Greek are by no means agreed that our Gospels evidence the slightest indication of being continuous translations—many experts flatly deny the assumption in toto. In spite of Professor Torrey's warning that the papyri have not cast as much light upon the Greek of the Gospels as had been anticipated, they have made perfectly clear that many non-classical idioms which had hitherto been labelled unhesitatingly "Semitisms" were actually written by men uninfluenced by Semitic idiom. Our knowledge of Greek is so completely second-hand and so dependent upon the writings which have fortunately come to us, that it is a very rash man who will say of any construction, written by an otherwise tolerable writer: Such stuff is not Greek. For, after all, it was written by a man who knew Greek, not as the result of a study, however intensive, of a dead language, but as his own native speech.

Professor Torrey's notable achievements in the field of Semitic philology entitle him to express his views. Some of his resolutions of a now perplexing Greek phrase or idiom back into an ambiguous Aramaic, which was capable of being misunderstood, are highly suggestive. To those deeply learned in such matters must be left the detailed task of examining these emendations one by one. That such study will, however, result in anything more than a deepened confidence that the evangelists and their sources were human and consequently not infallible, I sincerely doubt.

In addition to questions, both historical and linguistic, one final query may be raised. Semitic Gospels were current but not wide-spread among certain Jewish-Christian sects at a somewhat later date; one of them at least—perhaps several—were not much, if any, later than our canonical four. Yet all those which are known to us were almost certainly translations of, or at least derived from, our Greek. It would appear then that one would be obliged to assume the curious situation that the Greek translators had scarcely finished their work when it became necessary to start translating back again into Aramaic. Any proposed solution, which is

thus beset from every angle with difficulties is not likely to win any general assent. This Professor Torrey sees and frankly admits; but his confidence is by no means dampened:

> There is, however, no possibility of speaking, at present, of *"compelling"* proof! Every difficulty in the Gospels has been "explained" again and again, and what has once satisfied may continue to satisfy. Every advocate of an original Semitic text of these wonderful records knows what a barrier is before him. The Greek is here; and his postulated original is gone, forever. He is inclined to say to himself that the only evidence that could make any impression on his colleagues of the Greek persuasion would be the resurrection of one of the Aramaic or Hebrew texts, say in Egypt. But on second thought he will add doubtfully: "If they hear not my reconstructed text, neither will they be persuaded if one rise from the dead." He feels that through his suggested emendations certain difficulties are removed; but it is easy to say, and to believe, that they are cast out by Beelzebub.

Certainly Professor Torrey has sought with a vengeance to enter the house of the strong man and to spoil his goods; most reviewers, I fancy, will make perfectly clear that the strong man has not yet been securely bound.

MORTON S. ENSLIN.

The Nature of Revelation. NATHAN SÖDERBLOM. Authorized translation from the second edition of 1930, by FREDERIC E. PAMP. New York: Oxford University Press. 1933. Pp. xx, 205. $2.00.

A GENERATION ago Friedrich Delitzsch's book, *Babel-und-Bibel,* precipitated a controversy in theological circles in German analogous to the "New Deal" in American politics. "Babel-Bibel" was discussed in the Imperial palace and in soldiers' barracks, in University lecture-halls, and in beer-gardens. Pamphlets were issued by professors and pastors by the score. Almost all of them have nothing more than antiquarian interest. They were occasioned by reaction against the over-valuation of the truth-content of the Bible made imperative by the then recent discovery of the piety of Babylonians and Assyrians. Most of the controversialists had no historical training and no adequate religious experience to write more than an ephemeral book. Nathan Söderblom was the exception. He perceived that the problem was deeper and other than that presented by the critics' historical method of research. Hence, he entitled his book, *The Nature of Revelation.* At once it was hailed in Sweden as an epoch-making contribution to theological thinking. It has become a Swedish classic in philosophy of religion. In no other language has it appeared until this translation. Added interest centers in the present volume because of the eminence attained by the author since the publication of the original thirty years ago. Early in his ministry he became pastor of the Swedish church in Paris. While there he studied at the Sorbonne, receiving the

degree of Doctor of Theology in 1901. Immediately he became professor in Upsala University from which he graduated. While professor at Upsala, he lectured in Paris; and held a regular appointment in Leipzig. Subsequently he was appointed to the pro-chancellorship of Upsala. His scholarship and liberal theological views and personal piety commended him to many of the Swedish clergy, to the University and to the King as the one fitted to be Archbishop of Upsala, Primate of Sweden. His Gifford lectures, delivered in 1931, and published under the title, *The Living God,* confirmed the reputation won for catholicity of mind and thoroughness of scholarship. His achievements for world peace won him the Nobel prize. So entrenched had he become in the hearts of Protestant Christendom, that, on hearing of Söderblom's death, A. E. Garvie said: "If it were possible for the Protestants to have a pope, Doctor Söderblom would qualify for that position."

A book by such an author is worth translating, and the English-reading world will give it welcome. The thesis is that the scientific study of religion will yield an assured knowledge of God. And this was no doubt true with him, for by scientific he meant something more than research into history of religions in their objective manifestations; something more than tabulating the interacting interests of man in various stages of culture; something more than tracing development from lower to higher in moral achievement. To him science included an experimental knowledge of One who has revealed himself in every religion, but uniquely through Jesus. It is said that on his death-bed he exclaimed: "There is a living God. I can prove it by the history of religion." This is the calm assertion of a religious man, and the certainty that his investigations had not led him to think less of the biblical prophets because he thought more sympathetically of the non-biblical. Two sentences from his book indicate the trend of treatment. "It is high time in this age of world missions and world communications and the final flow of world history into one deep stream, that the church acquaint itself with the thought of the general revelation of God." Here is general revelation found in nature and culture religions. "Certainly the admonition: 'Turn to the living God,' marks the difference between revealed or prophetic religion and other religions of a high type. . . The faith of this revealed religion is directed to *the one, living, spiritual God, who is active in history and there revealed.*" The italicized words indicate what the author discovered for himself in his long life of laborious study of the religions of the world. This is an exceedingly valuable book for pastors who wish help to furnish an adequate theology for their parishioners.

Milton G. Evans.

Karl Barth and Christian Unity: The Influence of the Barthian Movement Upon the Churches of the World. Adolf Keller, D. D., LL. D. New York: The Macmillan Company. 1933. Pp. xxii, 320. $2.75.

This volume is a thoroughly reliable translation of a recent book published by a Christian internationalist statesman, who is quite generally conceded to have a better knowledge of "Contemporary Christianity" throughout the world than any other living man. The author is Professor of Contemporary Christianity at the University of Geneva and Zurich. As Secretary of the European Central Bureau for Interchurch Aid, as one of the principal participants of the Universal Christian Conference at Stockholm in 1925 and of the World Conference on Faith and Order at Lausanne in 1927, as representative in Europe of the Federal Council of the Churches of Christ in America, which occasioned frequent visits to American churches and institutions of learning, he has had every opportunity to become a competent authority on Christian Unity, or "the Ecumenical Movement."

Born in Switzerland, having pursued graduate studies in Germany, and pastor of important churches in Geneva and Zurich before entering upon his technical professional work, he is a competent translator of the fundamental concepts of Barth to any who may not understand Barth's dialectic; to detect Barthian influence in European churches differing widely in theology and polity; and to show the essential affinity between the preaching of "The Prophet of the Absolute" and the realistic situation of Christendom today.

Dr. Adolf Deissmann, of the University of Berlin, says of the German edition:

> Adolf Keller's book is one of the most interesting and important theological publications of recent times, based, as it is, on a unique knowledge of present-day church life and theological currents. . . Any one trying to form a judgment in our chaotic times of the difficulties and outlook of present-day Christianity must certainly read Doctor Keller's book.

The same can be said of this translation.

Doctor Keller is not interested so much in Barth's theology as a new system of thought, or as a critique of "Churchianity," as in its practical effects on church life and work, specially Christian unity.

The significantly interpretative chapter is the last one, entitled, "The Ecumenical Movement and Barthianism." Here he shows how both arise out of "*crisis*," and how the originating ideas within Christianity are identical in both, and that each can utilize the dynamic values of the other.

The chapters are: I. "The Church Today"; II. "Barthianism as a

Phenomenon of Our Times"; III. "The Battle Fronts of Barthianism: The Conflict with the Church; The Theological Front; The Conflict with Contemporary Science"; IV. "Barthianism on Its Way Through the Churches: German Switzerland, Germany, Scandinavia, Holland, France and Latin Protestantism, Italy, England, Scotland, America"; V. "The Controversy with Roman Catholicism"; VI. "Barthianism and the Greek Orthodox Church"; VII. "Foreign Missions and Barthianism"; VIII. "Significance for the Cultural Life of Today and Summary"; IX. "The Ecumenical Movement and Barthianism: Spirit and Origin of the Ecumenical Movement, The Problematics of the Ecumenical Movement, The Ecumenical Movement as a Question Put to the Churches, The Discussion with Barthianism."

The translation is by Rev. Manfred Menrodt, Th. M., in collaboration with Prof. Werner Petersmann, Th. D., and revised by Dr. A. J. Macdonald of London. There is an appreciative introduction by Luther A. Weigle, Ph. D., Dean of the Divinity School, Yale University. A comprehensive bibliography on "Ecumenical Literature" adds to the value of a book filled with information and stimulating in interpretation.

MILTON G. EVANS.

The New Church and the New Germany. CHARLES S. MACFARLAND. New York: The Macmillan Company. 1934. Pp. x, 209. $2.25.

THE author is well known for his wide range of interests and his competent knowledge of religious movements at home and abroad. Hence, this volume, a study on church and state in Germany, is opportune. Thirty-five years' acquaintance with conditions and religious leadership in that country, a careful study of the conditions there, politically and religiously, especially for the last ten years, and a recent tour during which he had conferences with some of the most important of the present leaders, have peculiarly fitted Doctor Macfarland for this work.

The book justifies our hopes. It is kindly, yet keen and judicious. The high points in the historical background to the present situation, the political situation and its origins, the position and policies of the Roman Catholic Church, the German Church Federation founded in 1918, the new Evangelical Church of Germany, the Free Churches, of whom out of 600,000 some 70,000 are Baptists, and the "Aryan Legislation," are briefly but clearly outlined. The crucial problems that have arisen chiefly out of the "Aryan Legislation" of the nazis are discussed. Behind the swastika has been gathered a large body of racial patriots, known as "German Christians." Because of the nationalistic emphasis and the militaristic

régime, many, especially of the youth, have apparently been swept into this fold, whom we might expect because of their history and their principles to have remained on the outside. Within this political movement is also found a very active body, led chiefly by Dr. A. Rosenberg, who would set up a non-Christian Teutonic cult.

When the book was written two other movements, not mutually exclusive, were considered of importance: the Barthian theologians and the New Reformation organization. This latter, sponsored by more than 2,000 of the religious leaders of the country, a direct protest against the "Aryan Legislation," and the state church of the nazis, laid a very definite emphasis on the church as a living organism which should function as an evangelical and missionary force in the world, and should be founded on the Bible and the Augsburg confession.

Doctor Macfarland is deeply sympathetic with the tragic struggle that has gone on during the last ten years in Germany and is fully appreciative of the integrity, the achievement and the personality of Hitler. He is rightly the idol of Germany because of what he has actually brought to pass. However, the deepest impression made on the author during his visit was not "created by the amplitude and the inclusiveness of the state revolution, impressive as it is; nor by the imperial and imposing supremacy of Adolf Hitler, which almost baffles human imagination, but the profoundest sensation was the admiration for the great body of the German pastors—among them not a few orginally highly motivated 'German Christians'—who have withstood the mighty sweep of material force with spiritual power." Everyone interested in the present situation in Germany should read this volume. It gives an adequate introduction to a situation which is changing from month to month.

I. G. Matthews.

God or Man? A Study of the Value of God to Man. James H. Leuba. New York: Henry Holt and Company. Pp. xii, 338. $2.75.

The historic religions present a plain tale of the value of God to man. Man has made God a necessary asset to the good life. Illustrated from primitive religions, the culture faiths and Christianity, this claim is clearly documented. Tribes and nations have projected into their beliefs in the gods the basic satisfactions which the limitations of their times denied them. The same principle has held true for belief in immortality. It has been assumed that it is the function of deity to redeem, granting men help in this life and insuring the faithful an abundant reward in the life to come. The theologies substantiate these claims; their circulation in

hymn, prayer and test of faith establish the claims in the hearts of devotees. Both the process of contagion of religion with prevailing social idealism and the perpetuation of traditional religious values by means of rituals, are well known to all who read history.

In a fresh and convincing manner, Doctor Leuba reviews this record of religions. But this is only by way of introduction to his main purpose. He claims that the time has arrived when men should be done with such religion. It is not only an antiquated way of living, but it misrepresents the real facts of life. He points out that the help and the goods that men have attributed to superhuman sources have been due to operative laws of nature and personality, hitherto unknown but recently discovered by the sciences. Plentiful illustrations are offered in physical healing, mental hygiene and moral conversion. In other words, for intelligent people science in all its ramifications displaces the world religions. The engineer, the educator, the physician, the psychologist transplant the priest and the preacher. The reader is asked to leave off his childish dependence upon the gods, the sects, and prevailing forms of religious legerdemain. He is asked to trust the light of reason, the techniques of the schoolman and the therapist, and the secular values of beauty, goodness and truth. Although the author does not use the name, he offers an apologetic for humanism.

No one gainsays Doctor Leuba's authority in his chosen field of psychology of religion. He is particularly resourceful in his analysis of mystical states, so-called intuition, and the claims for inspiration. But when he turns to the metaphysical question, he caricatures the subject of deity. It is *either* a question of an orthodox God of pre-scientific thought *or* no God at all. He takes particular delight in riddling the old beliefs and of identifying leading churchmen and church councils with these doctrinal positions. He does not show a disposition to test the validity of experimental theism, to witness to the highly constructive forces of the Christian religion, or to deal considerately with men who disagree with him in matters of superhuman worth. The book reflects signally the intellectual strength and the religious weakness that marks so much of our liberal theological literature today.

STEWART G. COLE.

God at Work: A Study of the Supernatural. WILLIAM ADAMS BROWN. New York: Charles Scribner's Sons. 1933. Pp. xvii, 301. $2.50.

DOCTOR BROWN has chosen a significant subject for his latest volume, the ways in which God makes himself known to man. It is a study that the preacher and thoughtful layman will appreciate, as well as the student.

God at Work is more than a theological volume. It breathes the atmosphere of vital, practical religion, and is full of suggestiveness for those who are in earnest to realize the presence of God in a greatly mechanized world.

The author calls his book "A Study of the Supernatural." That will suggest to most minds a metaphysical dualism as between nature and the supernatural. But he is at pains repeatedly to reject such a dualism. In fact he explicitly states that the supernatural is thoroughly natural. It is not a means of escape from nature but a clue as to the real meaning and use of nature. The supernatural is the spiritual aspect of the universe, the physical aspect of which is nature. It is the novel, unpredictable and creative in contrast with the uniform that we call nature (p. 18), a dogma which is later admitted to be questioned by scientists today (p. 166). The supernatural is also described as the normative or ideal in contrast with the actual or factual world of nature. The supernatural in this meaning is present everywhere—in the natural too. Nature and the supernatural are two aspects of the one universe of God. Thus "the supernatural" is Professor Brown's concept for expressing those aspects of the universe that lie outside the domain of the exact sciences, and yet which honesty impels us to acknowledge as real.

Every serious student of religion will admit the validity of that for which Doctor Brown is contending. There is no doubt of the fact that reality includes aspects that lie beyond the ken of the scientist with his technique of measurement. It includes personal, social and ideal aspects, those aspects with which art and morality as well as religion are concerned. Not all students will agree as to the desirability of continuing the term "supernatural" to denote this aspect of reality. It is difficult to rid the term of the taint of a metaphysical dualism when that which separates it from nature is *super*. Perhaps any other terms would encounter equal dilemmas. Otto tried to invent a new term *the numinous* to escape such difficulties. Is not the term *the spiritual* about as good as any? But we shall not allow language to prevent our appreciation of a good book for which we are indebted to Doctor Brown.

A. Stewart Woodburne.

The Short Bible: An American Translation. Edited by Edgar J. Goodspeed and J. M. Powis Smith. Chicago: The University of Chicago Press. 1933. Pp. x, 545. $2.00.

People do not read the Bible. To be sure, year after year it remains a best seller with no real rival; yet in spite of the missionary zeal of the Christian Endeavor experts who advocate—at least that used to be the case—reading one chapter a day and three on Sundays the laity seem

quite content to assert that it is a book valuable beyond compare, helpful as providing subjects for Sunday school lessons, but on no account to be read for pleasure. Nor is this restricted to the laity. Any theological professor can testify that the theological "third estate"—no longer the pew, not yet the pulpit—has a zeal for the Scriptures of a kind similar to that which Paul thought the Jews had for God—"not according to knowledge." Various attempts are being made to overcome this invincible ignorance. One denomination having "Marched to Church in March," and having "Prayed it Through," has decided to "Read it Through." Many have felt that the phraseology of the old and dignified versions repels; others are certain that the form of the page—two columns to the page and with the text broken up into verses and chapters—acts as a deterrent. The last few years has seen the appearance of numerous so-called translations into modern English—some good, some bad, some very bad. Of course if they are really read, value will result, for however bad the translation is the writings which are translated are their own reward. At present the only noticeable result is that the average congregation which has dipped into these pages cannot recite a psalm in any kind of unanimity and stumbles over the Lord's Prayer.

Another attempt to lead the horse to water is to shorten the volume. As the ideal food of the future will be a concentrated pellet of soup-salad-turkey-and-pie to be swallowed with a glass of water, we are trying to prepare for this blessed state by having our literature conform. Authors no longer write their works in volumes; anything over 250 pages is bad form and worse judgment. Magazine articles are short; but here, too, it is necessary to condense them in Reader's Digests, that the busy matron between exhausting sessions of bridge or the business man between dinner and bed can take a concentrated dose of art-poetry-business-and-politics. Thus there have been numerous attempts to cut the Bible down to a high-speed-age size. Some of the editors of these volumes assure the godly—who, while of course they don't read the Bible, would be scandalized to think that any one was trying to supplant it—that these abridged works are not substitutes for the Bible but introductions to it. If they mean this, I think they are kidding themselves. Who reads an article after having got its contents from a Reader's Digest?

Nor is this modern ignoring of the Bible to be charged to the score of the higher critics as some of their opponents have vociferously tried to do. Rather the situation is precisely the reverse. A blind and unbending orthodoxy has insisted so long that the Bible is something sacrosanct, a sort of heavenly *Encyclopedia Britannica* in morals and living that some, accepting this statement, consult the Bible in precisely the way they do

the other work, while others, denying the statement, contemptuously disregard the Bible as completely as they do the folks who have constituted themselves its custodians.

The net result of this is nothing short of tragic. Writings which have stood the test of the ages, which live and pulse in every page when allowed to speak for themselves, would have little difficulty in commending themselves to their readers if their good-intentioned but worse-than-stupid champions would stop insisting that it is man's duty to read them to learn how to behave. Most people cordially dislike doing what other people consider their duty. The only way to read the Bible is to read it for pleasure, and this is possible only with a clear knowledge of the circumstances which called it into being and of the purposes the various authors had in writing.

Of the various attempts to shorten the Bible for a modern taste, this present volume is one of the best. The translation is strictly modern. The version used is the American translation: the Old Testament was translated by the late Professor J. M. P. Smith, Professor T. J. Meek, and Professor Leroy Waterman; the New Testament by Professor Goodspeed. To the latter has fallen the task of selecting the portions of each book to be printed, the rearrangement of the various books, as excerpted, into a chronological order, and the composition of the brief but very able introductions to the various books. These introductions, especially those dealing with the New Testament writings—none is over two pages in length—are admirable, and in my judgment constitute the chief excellence of the book. No such selections can be really satisfactory. The desire to "taste" practically all of the 66 books and to present "those portions . . . which have most meaning for modern life," yet to keep within a reasonable-sized volume, use respectable type, and avoid rice-paper has necessitated the omission of some of the fairest gems; especially is this true of the Old Testament, which is most sketchily represented. Again probably few Old Testament scholars will be complaisant at seeing sections from Second and Third Isaiah printed chronologically with the early chapters, even though the introductory paragraph makes clear that actually they should come much later. Again it would be possible to criticize the scholarly judgment—the business acumen is evident—of printing the selections from the Hexateuch as a block without reference to the fact that they are made up of radically different materials usually referred to by the three consonants and one vowel. The obvious retort to this criticism is that the volume was not prepared for Old Testament professors. None the less, a different arrangement, even at the expense of printing parts of the various books in

different chapters of the final volume, might well have added materially to the practical value of the book.

To an oft-expressed word of a friend " For those who like this sort of thing, this is the sort of thing they like " I can add, "And it is the best of this sort they will probably find."

MORTON S. ENSLIN.

The Fear of the Dead in Primitive Religion. SIR JAMES GEORGE FRAZER. London and New York: The Macmillan Company. 1933. Pp. viii, 204. $4.00.

THE author of *The Golden Bough* has added another work to his already great library of folk-lore. Students of anthropology are under a tremendous debt of gratitude to Sir James for his many notable contributions. The present volume is the text of six lectures delivered at Trinity College, Cambridge, in 1932-1933 under the William Wyse Foundation. It brings together data from all parts of the world on a subject of tremendous importance for primitive culture.

Primitive peoples have no concept of immortality, but they practically all hold to the continued existence of the human spirit after death. These spirits are usually held to undergo great changes at death, and more often than not, changes for the worse, making them irritable, irascible and capricious. They show a marked disposition to inflict troubles of all sorts on survivors who may have offended them. In other respects life after death resembles very much life in this world, both as to occupations and desires. There are a few instances, cited by Frazer, where the departed is regarded with affection and honor, but in the majority of cases the attitudes toward them are fear and dread.

The general attitude of primitive folks toward ghosts is reflected in their efforts to drive the ghosts away. Ghosts apparently resent the fact that they have had to leave this world, and they return to make sure that their survivors are not forgetting them. These ghosts can be of help to the living when favorably disposed. They may promote fertility in the earth and in women, and are often placated for that end. They may give or withhold rain at pleasure. They can insure victory in battle; even the ghosts of dead enemies may be enlisted for that purpose. They are also able to give oracular advice to those who seek it. On the other hand, they may be responsible for calamities of all sorts, including earthquakes, tornadoes, drought, famine, sickness and death. Being capricious beings, one never knows what the ghost may do. Hence the need to placate them continually. Primitive peoples thus study to facilitate the departure of the dead to the land of the spirits, sometimes giving them elaborate instructions as to the way, and employing devices to open the

path for them. All of these observations are made clear by illustrations from the beliefs and practices of primitive groups, illustrations which could be multiplied by materials available from India and other lands.

A. Stewart Woodburne.

A History of Christianity in the Balkans: A Study in the Spread of Byzantine Culture Among the Slavs. Matthew Spinka. Chicago: American Society of Church History. 1933. Pp. 202. $4.50.

This volume is significant in at least two or three ways. For one thing, it is the first in the new series entitled "Studies in Church History," which has been projected by the American Society of Church History, a series which, on the basis of this first number, promises to be of large utility. The volume in hand is significant again because of the field which it covers, as indicated in the title which fortunately is so descriptive; it deals with a subject which, as the Preface indicates, has received slight attention from even scholars of the Balkan nation, and the work becomes accordingly a real contribution in the field of religious history. The volume is significant further in that it comes from the study of one whose personal experience makes him sympathetic with the materials involved and who, as a means of still larger familiarity with his subject, spent the summer of 1931 in the Balkan area and has written from personal acquaintance with present conditions as these connect themselves with data that have been gathered from historical research. Thus unusually qualified for his task, Doctor Spinka, a member of the faculty of the Chicago Theological Seminary, and honored by the American Society of Church History with editorship of the series of volumes of which his own work is the first, writes of the Ruin of Græco-Roman and the Rise of Slavic Christianity, Bulgarian Christianity after the conversion of King Boris, in the ninth century, the Bulgarian Patriarchate of the First Empire, Serbian Christianity, etc., closing with an Epilogue, which summarizes the entire work and the religious development which it covers. There is also a Bibliography of nearly three pages listing the sources and other studies on which Doctor Spinka has based his study, which is characterized by qualities sufficiently popular to make it readable, as well as throughout showing evidence of scholarship and research.

Frank Grant Lewis.

Individualism and Socialism. Kirby Page. New York: Farrar and Rinehart. 1933. Pp. ix, 367. $2.50.

Mr. Page has given us a very valuable study in comparative ethics. Individualism and socialism may be considered as two theories of ethics, each

competing for the loyalty of the people of the world. In the volume under review the area of that competition is pretty well limited to the United States, though illustrations are used from other parts of the world, especially in Chapter VIII, where "The Menace of Fascism" is discussed. Primarily the book is intended for American readers. The dominant philosophy of the political and economic life thus far has been individualism, and our author subjects its record to a searching examination. He indicates the diverge between theory and practice as it has been in operation, and shows how it has mitigated against socializing tendencies. Naturally his material is selective for the purpose in view. Undoubtedly more could be said in support of the doctrine than here appears.

In the main the discussion is around capitalism, which is only the economic side of individualism. In this area the showing is not very inspiring, to say the very least. It has often been urged by the proponents of this theory that the profit motive is necessary for economic progress and social welfare. Statistics show that "less than two per cent. of the adults in the United States is now spurred by the receipt of profits, if that word is used with any accuracy whatever." Less than one million Americans derive their living from profits. Mr. Page quotes some of the financial leaders as saying that it is not profit, not even money that motivates them, but the power it enables them to wield. Certainly no extended argument is needed to demonstrate the fact that it is not good for our public morality to have wealth the chief determinant of influence. Of course it is not the only force in our public life. It may be claimed, however, that its influence has been far in excess of what would be conducive to the highest level of morality.

When we turn to the socialist program, there is not as much opportunity to quote figures and facts, since it has never had the chance to demonstrate its possibilities. The chapter dealing with "A Socialist's Program of Deliverance" is the heart of the book. It is a program that looks toward the ending of exploitation and the abolition of poverty, the raising of the general standard of living and the effecting of a cooperative spirit among all classes of people that would provide a new stimulus for individuals to become more socially productive. That means more than patching up the old wine-skins. New ones will be required to contain the fermenting liquids of the new spirit. The author finds the incentive for this philosophy in his Christian faith. The luxury of the few and poverty of the many are incompatible with love for God and neighbor. Faith in a loving God must express itself in such deeds as will revolutionize our industrial and political life. The application of Christian ethics will

involve a far greater socialization of American public life than anything we have yet seen.

A. Stewart Woodburne.

The Christian Mission in the Modern World. William David Schermerhorn. New York: The Abingdon Press. 1933. Pp. 360. $2.50.

In these days of plentiful and wordy missionary literature, it is stimulating to find such compact " recent and reliable " material tracing missionary work, as we find in this volume. The reader gets a panoramic view of the interwoven Christian movements and their contemporary rivals. He gets a new thrill in being a Christian as the book suggests to him the struggle which his brother men have faced, and must face to keep their flag unfurled.

The Christian history of many countries is briefly traced. From small beginnings tremendous things have been accomplished, as is shown repeatedly in the outreaches of denominational organizations for missionary effort. Regardless, however, of sectarian differences, the central strand in the weaving is ever the same: a deep concern to spread the Good News. The Spirit of Jesus asserts itself wherever men invest their lives in the interests of his kingdom.

Different countries present different problems, and missionary folk must be conversant with many branches of learning; for instance, the nationalistic movement in India, Burma, and Ceylon; famines, internal strife, political prejudices in China; the resentment of the aggressive, nationally-proud Japanese towards nations which have excluded them; non-white immigration and labor legislation in Australia; the question of religious liberty in Persia; the economic development and racial problem in Africa; and immigration adjustment and Christianization in our own land. To treat any of these topics adequately would require a volume in itself. But Mr. Schermerhorn brings into bold relief the significant outlines in this interesting and challenging history, and an inclusive bibliography whets the appetite for further reading.

Nina Bremner Cole.

Christian Mass Movements in India. J. Waskon Pickett. Foreword by John R. Mott. New York: The Abingdon Press. 1933. Pp. 382. $2.00.

The volume under review is the report of a study made by a commission of which Doctor Pickett was director, appointed by the National Christian Council of India. It is characterized by significance and competence. The survey has been carried through with scientific thoroughness, and the records enable us to treat the mass movements much more factually than heretofore, while the recommendations are of first-rate importance to the

churches in mass-movement areas. Five areas were selected for the intensive study, but considerable counsel was taken with those working in other mass-movement areas, so that the study has comprehensive value.

The mass movements toward Christianity in India have been quite distinctive. By securing a group decision favorable to Christianity the distinct advantage that accrues is the preservation of the social integration of converts. It would be more accurate to call such a "group movement." Undoubtedly the tendency for people to act in groups has been greatly strengthened by the tradition of caste which discourages individualism. For Indians the most natural approach to Christ is thus social. In preventing social dislocation, the group movement is also a safeguard against foreignizing influences.

There are social and economic problems peculiar to the mass movement into which this study has gone very carefully. Economic problems grow out of the low standard of living characteristic of the inferior castes from which the majority of Christians have been recruited. The problems connected with debt, housing, farming, occupational relations, food, hunger, and wasteful expenditures are all examined on the basis of extended investigations. The study also considers the actual cultural influences of Christianity on the people in mass-movement areas, and shows that there have been indubitable social, hygienic, and economic changes for the better. The place of the school and the church in the movement is examined, as also the problems of conducting and supporting churches. There have been disappointments in many cases and occasional lapses, but where adequate shepherding and an educational program have been provided, the study bears witness to a progress that is heartening. A research carried out with the scientific care that marks this report indicates an advance in the method of studying missions that will commend itself to all thoughtful persons.

A. Stewart Woodburne.

Urban Society. Noel P. Gist and L. A. Halbert. New York: Thomas Y. Crowell Company. 1933. Pp. xv, 724. $3.50.

Socially speaking, we are living in a civilization dominated by the great city and its constituent forces. The modern city is different from its predecessors. It is the product of science, engineering, industry, capitalism, big business, commercial recreation. These major interests have stamped human personality with strange and powerful imprints. Not only are there many distinct types of persons such as the racketeer, the "realtor," the business executive, the "bohemian," the labor agitator, the moralist, and so on, but there are multiple facets to every man's

personality. The urbanite tends to become many selves, selves differing in attitudes, values, mores, ideals. The number of rôles he plays depends upon how many social groups he belongs to, membership in which involves the adoption of distinctive loyalties. These self-expressive trends are in conflict with our inherited agrarian culture of colonial America, and the conflict has brought upon us most of the political, economic, social and religious problems which disturb our complacency today.

Gist and Halbert have provided the social inquirer with a text on urban sociology. It has an advantage over earlier handbooks in that it assimilates more research material growing out of the study of local American cities, it presents more diagrammatic figures picturing the nature of social change, and it is concerned chiefly with the qualitative forces (rather than the material structure) that determine group behavior and personal character. The authors also introduce the reader generously to current literature treating urban life.

Such a text as this is invaluable to the churchman who desires to acquaint himself critically with the conditions which make our age such a problematical and revolutionary one. It will help him on the one hand to escape the tendency of churchmen to treat the resources of personality as uniformly the same and on the other to recognize the "diversities of gifts" among people and the necessity of approaching every individual in terms of his own range of experience. A careful reading will indicate the special human traits that characterize various city zones and assist the churchman to define more advantageously the idiosyncrasies of his own parish constituency.

STEWART G. COLE.

The Nature of Religion. GEORG WOBBERMIN, University of Göttingen. English Translation by THEOPHIL MENZEL and DANIEL SOMMER ROBINSON, with an Introduction by DOUGLAS CLYDE MACINTOSH. New York: Thomas Y. Crowell Company. 1933. Pp. xvi, 379. $3.50.

THE English-speaking theological world will be very grateful for this English edition of Professor Wobbermin's great work. The author is one of the leading theologians of Germany, the founder and leader of the religio-psychological school. In the present volume he has given us an interpretation of religion which steers clear of the Scylla of dogmatism and the Charybdis of rationalism.

The conception which Wobbermin develops is reached by modifying and supplementing the theory which Schleiermacher proposed. It was Schleiermacher's belief that religion is a feeling of absolute dependence.

Wobbermin thinks that Schleiermacher was defective in that he failed to recognize the alternation between the feeling of dependence and the feeling of security. The religious feeling should be thought of as a synthesis of these two factors.

> The nature of religion is in the relationship of man to an over-world in which he believes and of which he has intimations in his faith, on which he feels himself to be dependent, in whose shelter he knows himself to be secure, and which is the goal of his heart's most ardent yearning. The inmost essence of religion resides, then, in the surmising and believing relationship to a reality which, in its essential nature and intrinsic value is to be characterized, over against the finite, space-time, sense-world, as an over-world. This relationship reflects itself in the feeling trinity—the feeling of dependence, the feeling of security, and the feeling of ardent yearning.

The advantage in this interpretation over that of Schleiermacher is that it does justice to the by-polarity of the religious feeling. Schleiermacher's theory was entirely psychological. Wobbermin adds a metaphysical reference to reality. The interpretation of religion must include, as Doctor Macintosh says, "more than any mere external survey of the varieties of religious experience. It must do justice to the objective aspects of religious truth."

In the second part of the volume the author discusses the epistemological problem, and what is the nature of religious truth. In this section he deals with the unsatisfactory character of the traditional metaphysical arguments for the existence of God. He then proceeds to point out that the stand of religion must take three things into consideration in reaching a theory of religious knowledge. (1) We must critically examine the theories that refer religion to primitive culture and magic and that argue against its validity for people of a higher culture than ours. (2) It is necessary to face frankly the arguments of those who claim that religion has no truth content. (3) Religion must also be related historically and psychologically to the other aspects of human culture in order to show its integrity. One will find the best argument for the validity of religious truth in that aspect of life to which it ministers, namely, the realm of the spiritual. And he points out that the world of nature will find its best interpretation through the spiritual expressions of purpose.

The author is widely read in the fields of anthropology, psychology and philosophy, and draws on these fields for the illustrations with which the book abounds.

A. Stewart Woodburne.

BOOK NOTICES

Young People and Their Leaders. Harry Thomas Stock. Boston and Chicago: Printed for the Leadership Training Publishing Association by the Pilgrim Press. 1933. Pp. 167. 85 cents.

A proper approach to this small volume is perhaps best made through some acquaintance with the author, one of the younger men in the field of religious education, a graduate of Knox College, of the Chicago Theological Seminary, where he was associate professor of church history until he accepted the secretaryship of the department of student life and young people of the Congregational Education Society in 1922, in connection with all of which responsible positions he has found time to serve as instructor in other institutions, to deliver lectures and to publish monographs as well as write for periodical literature. Accordingly this book is a brief summary out of an extensive experience as well as a careful study of the literature of the rapidly developing subject which he treats, as is indicated by the selected list of books for further reading at the close of each chapter of the volume. These chapters are twelve in number, and each is devoted to a specific aim, which is definitely stated at the beginning of the chapter, so that the arrangement of the work, as well as the contents, is well calculated to be of direct and immediate assistance both for those who are leading in the work of young people and for the young people themselves as they enter into the problems of modern life, particularly in its religious aspects and relations. The book should be used widely and its contents thus become available for all who are concerned with the development of wholesome living.

Frank Grant Lewis

The Necessity of Atheism. D. M. Brooks. New York: Free Thought Press Association. 1933. Pp. 322. $2.00.

Doctor Brooks has attempted to set forth the idea that out of the ignorance of primitive man was religion born. His discussion reveals that his knowledge of primitive man is very shallow. He makes the mistake of generalizing on isolated factors, assuming because they are true in one instance they are true in all instances —for example—the rise of priests and shamans.

Though Doctor Brooks mentions other religions, he deals for the most part with the Christian religion in his sweeping denunciations. It is interesting to note the way in which the author, who uses the word "science" so frequently, unscientifically picks out unrelated incidents from the Bible and uses them to support his suppositions and rash statements. It apparently suits the author's purpose to classify all Christians as those who believe that the Bible "in all its parts" is the infallible word of God—and mentions Usher's dating of the world as accepted Christian belief. He demonstrates that he is completely ignorant of the genius of modern biblical scholarship.

For Doctor Brooks religion has been, and is, productive only of evil, and the idea of God has resulted in that which is vicious. Many unrestrained statements are made with no *supporting* evidence, such as the following: "The obstruction

which religion has placed on the development of medical science has laid at its feet the responsibility for the death of countless millions throughout the ages" (p. 141).

By thoroughly unscientific and illogical means the author arrives at the conclusion that atheism is an emancipating system of thought that frees the mind from myths, fables and childish fancies. Unlike religion, it will not foster *religious* wars, impede science and progress, nor stultify the mind as a result of its teachings.

There is some truth in some of the declarations made by the author, but on the whole, the book is an unconvincing, bigoted, and unscientific treatment of a theme which might prove interesting and helpful.

BEULAH J. PETERS.

Christ in the Silence. C. F. ANDREWS. New York: The Abingdon Press. 1933. Pp. 299. $1.50.

Christ in the Silence may be considered as a continuation of *What I Owe to Christ,* that intimate story of Christian experience that Mr. Andrews gave us last year. It breathes the same atmosphere of simple devotion and love for the Master. The basis is really the meaning of the Fourth Gospel in his own life. It is not concerned with technical matters but with the practice of the Christian faith. The book makes the same sort of impression as Mr. Andrews makes on folks personally, viz.; that he knows by personal experience the meaning of discipleship to Jesus.

The interpretation of the Christian life that Mr. Andrews gives us is enriched by his associations with the Indian peoples, on whom he exercises a more profound influence than probably any other missionary today. He found that the emphasis of Jesus on childlikeness, and his prayer for the forgiveness of his persecutors made a special appeal to the Indian consciousness. Through such teaching and example they can best understand the oneness of Christ with the Father. The story of Andrew's touching the feet of a young Sikh who had been wrongfully punished by a magistrate, and asking forgiveness for the wrong committed by his countrymen is one of the most moving in the book. The whole book grips one by its burning earnestness and loving fervor. It sounds a wholesome note of certainty in an age of confusion.

A. STEWART WOODBURNE.

The Four Gospels According to the Eastern Version. GEORGE M. LAMSA. Philadelphia: A. J. Holman Company. 1933. Pp. xxvi, 228. $2.50 and $3.50.

THE author declares that this is "the first translation into English made from the Eastern version by a native, who was born and raised in a land where Aramaic continues to be spoken as in the days of the first Christian century." In an introduction of some twenty pages he labors to prove that the Peshitta, which he calls "the authentic and official version of what once constituted the original Eastern Church, the Mother Church of Christendom," was the "first compilation of the New Testament Scriptures." In all this the writer fails to give due weight to the fact that competent scholars are almost a unit in the opinion that the four Gospels in their present form were written in Greek and that the Eastern versions are translations from these early Greek writings.

It is claimed that there are more than one thousand changes in the new translation as compared with the King James Version. Most of these, however, are simply changes in phrasing such as might be made by different translators of the

same Greek text. Some of the readings are striking and perhaps illuminating. To render "Thou fool," in Matthew 5:22, "You are a nurse maid" may startle rather than enlighten the reader, which is true also of the substitution of "Friday" for "the preparation" in Mark 15:42. The loud cry of Jesus on the cross (Matt. 27:46) is translated "My God, my God, for this I was kept," with a footnote interpreting this to mean "This was my destiny for which I was born." This last reference is an illustration of the claim made for the book that "it solves many tantalizing difficulties in interpretation; it clarifies the so-called hard and harsh sayings of Jesus." This very fact, however, weakens the contention of the author that the Peshitta was the Aramaic original of the Gospels, because, as between two readings, the more difficult is probably the older.

It is to be regretted that the writer was not content to have his work published for what it is, a readable translation of an ancient Eastern version, made by one whose native tongue is a modern form of the language in which the version was written. The pretentious claims made for the book serve to fasten the suspicion of incompetence upon its author and of commercialism upon its publishers.

RITTENHOUSE NEISSER.

The Health and Turnover of Missionaries. WILLLIAM G. LENNOX, Instructor in Neuropathology, Harvard Medical School. New York: Published by the Advisory Committee. Sold by the Foreign Missions Conference, 419 Fourth Avenue, New York. 1933. Pp. 217.

ONE matter in which the foreign mission societies are cooperating advantageously to all concerned is in the medical examination of missionaries and of candidates. The Advisory Committee presents in this volume the very valuable report of Doctor Lennox which is made available through the courtesy of the Institute of Social and Religious Research. The importance of these considerations is apparent when it is pointed out that when the foreign mission movement was in its most prosperous days, 826 Protestant societies supported over 29,000 missionaries in twenty-six foreign countries and expended in one year nearly $70,000,000. A large amount of the money invested is in personnel, and as has been urged in the Laymen's Report, this is the most significant factor for the permanent success of the enterprise. The combined services of Protestant missionaries have already reached one million years. Yet the turnover is rather rapid, the average term of service being 12–5 years.

The present study is concerned with the significance of health to turnover. Much improvement may be noted. In Africa twenty missionaries died before 1840 to one who dies now. The report includes a great many statistics and graphs which make concrete the facts in regard to a great many related matters. The report is an invaluable document, of great practical service to missionary organizations, of intense interest to those who have the cause of missions at heart, and of scientific worth to students of medicine and health.

A. S. W.

Our Movie Made Children. HENRY JAMES FORMAN. With an Introduction by DR. W. W. CHARTERS. New York: The Macmillan Company. 1933. Pp. viii, 288. $2.35.

THIS is a book for which the friends of children have been waiting impatiently. It is the first popular presentation of the influence of America's most influential

amusement institution upon the younger generation. Four years ago the Motion-Picture Research Council, supported financially by the Payne Fund, set itself to tabulate, by carefully prepared devices, the various types of impressions that the movie makes upon boys and girls. Nineteen social scientists were employed in the inquiry. Their findings have been published in the form of a score of sizable monographs. The council selected Dr. H. J. Forman to study these technical materials and to prepare a readable volume for the thinking public. *Our Movie Made Children* was the outcome. Doctor Charters attests to the accuracy of the investigators' studies as set forth in this book and adds:

"I agree with the author in the fundamental position that the motion-picture is powerful to an unexpected degree in affecting the information, attitudes, emotional experiences, and conduct-patterns of children; that the content of current commercial motion-pictures constitutes a valid basis for apprehension about their influence upon children; and that the commercial movies present a critical and complicated situation in which the whole-hearted and sincere cooperation of the producers with parents and public is essential to discover how to use motion-pictures to the best advantage of children."

Certainly no parent after reading the pages of this book will thoughtlessly permit her child to go to the movies whenever he chooses. We have known for a long time that the trinity of love, sex and crime have controlled the screen. We have not known how deeply the dramatic attractions affected the attitudes and character of youth. The average layman will be amazed to learn of the intricate instruments which these social experts invented to measure the influence of exciting pictures upon the child's sleep, in arousing fears, in lowering the level of social ideal and community mores, and in contributing to sex-delinquency and crime. No child who goes to the playhouse indiscriminately is free from blightive consequences, however superior the training may be in his family circle. Twenty-eight million American children and youth attend these places of amusement weekly. Of course, it is only fair to add that there are a few splendid cinematographic productions annually. The author pays due respects to them.

S. G. C.

Will He Find Faith? Sparks White Melton, D. D. Nashville, Tenn.: Broadman Press. 1934. Pp. 143. $1.25.

The author has been for twenty-five years pastor of the Free Mason Street Baptist Church, Norfolk, Va. For twelve years he has taught a large non-sectarian business men's Bible class at the noon luncheon hour on Fridays, and for several years he has been teacher of a business women's Bible class each Thursday. He is preeminently preacher and pastor. This volume illustrates the finest quality of devotional literature, not the devotion of a monk nor a mystic, but the devotion of a comrade with friends when at worship, whether in church or in café. Neither hearer nor reader is left in doubt as to the preacher's sense of his high mission when he discloses his faith. Of his unnumbered addresses, he, at the earnest solicitation of friends, has chosen thirty-one for the book to which is given the title of the first address, "Will He Find Faith?" Each address is based on a passage of Scripture and is a revealing exposition of its suggestions. Brevity, simplicity, charm of style, wealth of literary and historical allusions, directness, characterize the messages. They might well be taken as models by preachers beginning their ministry.

Milton G. Evans.

Studies in the Lectionary Text of the Greek New Testament. Volume 1, Prolegomena to the Study of the Lectionary Text of the Gospels. Edited by Ernest Cadman Colwell, Assistant Professor of New Testament Literature, and Donald W. Riddle, Associate Professor of New Testament Literature in the University of Chicago. Chicago: The University of Chicago Press. 1933. Pp. 161. $2.00.

An able series of studies which every student of the textual criticism of the New Testament will find of value.

The Epistle to the Hebrews. Theodore H. Robinson, M. A., D. D., Professor of Semitic Languages, University College, Cardiff, Wales. New York and London: Harper & Brothers. 1933. Pp. xx, 206. $3.50.

This is another of the justifiably popular *Moffatt New Testament Commentaries* which are based on the translation of the latter scholar. A brief introduction and an excellent running discussion and paraphrase of this too-little-read monument of the schoolman of the New Testament make this volume of value to the pastor and student.

Greek Papyri of the First Century. W. Hersey Davis. New York and London: Harper & Brothers. 1933. Pp. xxx, 84. $2.00.

In this volume, published as a tribute to his colleague Professor A. T. Robertson, Doctor Davis has assembled twenty-one non-literary papyri of the first century of our era, which have appeared from time to time in other volumes. To each is appended a translation and notes. A bibliography of collections of papyri and of books which will be of use to the student in this field, a very brief introductory statement about papyri in general, and an index to the Greek words of this particular volume, make this a good introduction to the study of a field which casts much light on the writings of the New Testament.

Coaching Men for Church Tasks. Prepared by the National Council of Northern Baptist Men. Philadelphia: The American Baptist Publication Society. 1934. Pp. 96. Paper cover, 25 cents.

Long it has been complained, and with too much justice, that we had programs for our women, our youth, and our children, but no adequate program for men. Our laymen have been working for some years to evolve a challenging program for men; and here it is—"a seven-task plan." It ought to be in the hands of every Baptist pastor, and also in possession of the leading laymen in every church.

Associational Sunday School Work. J. N. Barnette. Nashville: Sunday School Board of Southern Baptist Convention. 1933. Pp. 154. Cloth, 60 cents; paper, 40 cents.

As a revealer of opportunity for the work of Christian education in the wide rural South, and as a challenge thereto the volume will serve a high purpose. Its setting forth of plans and programs, and its suggestions for organization are doubtless sound and commendable.

But the book gets away to a very sorry start when it enunciates at the outset a curriculum-centered program; no educator would turn to page two therefore. Christian education puts Jesus Christ and the pupil at the center, and sets as its task the guidance of the growth of the child toward his kind of life and character and his manner of living.

W. R. M.

Vitalizing the Church Program. GAINES S. DOBBINS and JOHN L. RIFFEY. Nashville: The Broadman Press. 1933. Pp. 159. $1.00.

THE authors tell us that this volume is the outgrowth of lectures and courses of study offered at the annual Pastors' Conference conducted at the Southern Baptist Theological Seminary. Notes taken were digested and then became inspiration for a very excellent volume.

"A Church Building on Spiritual Foundations," presents forcefully that it must be built upon our Lord Jesus Christ. Just what is meant thereby seems at times more concerned with building upon doctrines about Christ rather than upon him as inspirer of life. Chapter IV on training of leaders is well conceived, full, and worthy a great theme and a great task. The richest chapter in the volume is the fifth, "A Church Educating for Christian Character." It is born of a sound educational theory, and depends upon the best-known procedures for attaining the end.

But we do wish our makers of books would lay off using such fuzzy words as "spiritual," unless they define what they mean. What exactly is meant by "spiritual foundations," and "spiritual resources" of the church?

W. R. M.

The Church Looks Ahead. CHARLES E. SCHOFIELD, Editor. New York: The Macmillan Co. 1933. Pp. 400. $3.00.

AS DR. HENRY C. VEDDER pointed out in a review of this volume in *The Chester Times,* it might rather be entitled, "The Methodist Church Looks Ahead," since the Editor and all the contributors save one are prominent Methodist churchmen. This fact should not condemn the volume, however, since the many contributors are more than denominationalists; they have large right to prophesy for us all.

In praise of the book as a whole, let it be said that its tone is constructive and forward-looking; it is entirely void of criticism for criticism's sake.

In addition to a "Looking Forward" at the beginning, and "And So-On" at the end, both by the Editor, there are twenty-one articles or chapters. These are arranged under three divisions: "The Mission of the Christian Movement," seven chapters; "The Message of the Gospel," seven chapters, and "The Method of Organized Christianity," seven chapters. These are written by such well-known men as Joseph M. M. Gray, D. D., Litt. D., S. T. D., of Detroit; President Arlo Ayers Brown, D. D., LL. D., Litt. D., of Drew University; Fred Winslow Adams, S. T. D., D. D., of Boston; Lynn Harold Hough, Th. D., D. D., LL. D., of Drew; Ralph E. Diffendorfer, D. D., of the Board of Foreign Missions; and Raymond Calkins, D. D., of Cambridge, Mass.

Every chapter is timely and stimulating; we felt the most arresting to be: "Modern Preaching and Worship," "The Cure of Souls," "Priest and Prophet," "Personal Religion," "The Social Gospel," "The Bible Today and Tomorrow," "Jesus," and "The Country Church in a Changing World."

W. R. M.

Does Science Leave Room for God? R. O. P. TAYLOR. Nashville: Cokesbury Press. 1933. Pp. 246. $1.25.

THE author is Vicar of Ringwood, Hants, England, and his volume is printed in England though circulated in this country by the Cokesbury Press. The title is that given to the opening chapter, others being "The Creator," "The Law-Giver," "The Judge," "Justice," "The Merciful Father," "The Incarnate Logos," "The Spirit," and "The Marks of the Spirit." The author makes a good case for the ability of the thinking man to reaffirm these historic Christian tenets in a scientific age. He writes simply and clearly so that the common man may understand.

Yes, science not only leaves room for God, it makes God a necessity in giving meaning and explanation to what it finds. Science demands a First Cause, or as we would say a Creator; and this Creator has built into the very structure habitual modes of action which science calls laws, hence God the "Law-Giver." The scientist may say that nature is a stern and just judge; the Christian will change the language and say that God is the just judge who works through nature. Nature "red in tooth and claw" is not the true picture; there is also bounding love and sacrificial care. In other words, there may be seen the Merciful Father, he who, as mind, goes forth in creative work. The universe science knows bears all the marks of being made by mind, and is apprehendable by mind, the mind incarnate in men. Not only so, the assumption of science that the whole universe is sustained by and is an exhibition of force, and that is what we mean by the Spirit of God. In short, as man expresses himself partly by and through his body, so God finds one mode of expression through his physical creation.

W. R. M.

Prayers for Services. MORGAN PHELPS NOYES. New York: Charles Scribner's Sons. 1934. Pp. xvi, 297. $2.50.

THIS splendid manual has been compiled for leaders of worship, by the minister of the Central Presbyterian Church, Montclair, N. J. It will be invaluable for ministers who desire to use dignified utterances as they lead the people in their expressions of gratitude and aspiration. The collection covers a wide range of subjects, and of authorship, including some by living men who are able to combine the gift of noble expression with high devotion. It is a compilation of a very high order, and is sure to win much appreciation from leaders of worship services.

Men Wanted! BERNARD IDDINGS BELL. New York: Harper & Brothers. Pp. 85. $1.00.

THERE is the real prophetic note in the utterances of Doctor Bell in this series of sermons. Each sermon is filled with intense passion and deep religious conviction, and yet, never is there lacking the social note. Often it is more than a note, it is a defiant trumpet-blast, as in the second sermon "Covetousness and World Distress." For sharp, concise thinking the reviewer commends the reader of this review to the appendix of this book, which deals with the subjects, "Morals, Undergraduates, and the Church."

BOOKS RECEIVED

Important Books Will Be Reviewed in a Forthcoming Issue

THE NEW INTERPRETATION OF THE MASS. Henry Borgmann. Baltimore, Md.: John Murphy Company. 1933. Pp. vii, 258. $2.00.

REALITY IN RELIGION. John MacNeill. Philadelphia: The Judson Press. 1934. Pp. 158. $1.00.

THE SIN OF BEING ORDINARY. Frank B. Fagerburg. Philadelphia: The Judson Press. 1934. Pp. 154. $1.00.

THE MEANING OF RIGHT AND WRONG. Richard C. Cabot. New York: The Macmillan Company. 1934. Pp. x, 463. $3.50.

GOD'S TURN. Henry Sloane Coffin. New York: Harper & Brothers. 1934. Pp. v, 100. $1.00.

THE THEOLOGY OF SEDER ELIAHU. (Vol. I.) Rabbi Max Kadushin. New York: Bloch Publishing Company. 1932. Pp. x, 211. $3.50.

THE TRIAL OF LIFE IN THE MIDDLE YEARS. Rufus M. Jones. New York: The Macmillan Company. 1934. Pp. 250. $2.00.

THE PERSON OF CHRIST. L. W. Grensted. London and New York: Harper & Brothers. 1934. Pp. xx, 292. 10s. 6d.

MENTAL HYGIENE IN THE COMMUNITY. Clara Bassett. New York: The Macmillan Company. 1934. Pp. 394. $3.50.

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